VOL. I. JULY, 1886. No. 7.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

Monthly, 50 cents per year. Single copy, 5 cents.

CONTENTS.

Editorial Notes - - - - - - 177
Reading for the Young - - - 179
The Lakewood (Chautauqua) Summer School of the New Theology - 180
The Real Story of Our Western Difficulty - - - - - - - 181
Liberty Gone Wild - - - - 184
Outside Comments on the Western Action - - - - - - - 185
Kindle the Sacred Fires - - 186
Not Alone in the Journey - - - 187
The Preacher's Wife - - - 187
Illustrations of Unitarianism - - 187
Necessities of Life - - - 187
SERMON: "Is Honesty the Best Policy?" By Rev. C. F. Dole - - 187
Summer in the Country - - - 192
The Most Beautiful Sight - - - 192
Adam's Epitaph - - - - - 193
Mr. and Mrs. Central - - - - 193
Weavers at our Looms - - - 195
How We Built Our Country Church - 195
The City of the Living - - - 197
Too Subtle for Pen or Print - - 198
An Honorary Member - - - 198
To My Friend - - - - - - 198
Commencement at Meadville - - 198
Some Questions Answered - - - 199
Literature - - - - - - 199
News from the Field - - - - 201
What Shall I Do to be Saved? - 203
Calendar - - - - - - - 204
Jottings - - - - - - - 204

Published for the Proprietors by
CHARLES H. KERR & CO., 175 DEARBORN STREET, CHICAGO.
BOSTON OFFICE: 141 FRANKLIN STREET.
AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.

[Entered at the Post-office, Chicago, for transmission through the mails at second-class rates.]

THE UNITARIAN.

TERMS OF SUBSCRIPTION. For fifty cents a year in advance, the UNITARIAN will be mailed free to any part of the United States or Canada. To Great Britain and other countries comprised in the Postal Union, seventy-five cents. All subscriptions should be sent to

REV. J. T SUNDERLAND, 175 Dearborn street, Chicago,

to whom also all communications relating to circulation, non-delivery of the magazine, change of address, etc., should be made. Remittances may be sent at our risk in drafts on Chicago or New York, postal orders, or American or U. S express orders, payable to J T. Sunderland Stamps (one-cent stamps preferred) may be sent in payment of a single subscription, or a dollar bill in payment of two, at our risk. If checks on local banks are sent, 25 cents must be added for exchange.

Our Boston office is at 141 Franklin street

AGENTS FOR ENGLAND:—H. Rawson & Co., 16 New Brown St., Manchester. For 3s 6d. sent to this firm, the UNITARIAN will be sent free to any address in Great Britain, Ireland, France, Germany, or any country in the Postal Union.

ABOUT ADVERTISEMENTS. TERMS FOR ADVERTISING: Ten cents per line, "Agate" measure, 14 lines to the inch. For advertisements inserted three or more times, a discount of 25 per cent allowed. As we do not reserve much space for advertising (confining ourselves mainly to Religious, Denominational, Literary and Educational advertisements) all items are sure to be read without any ancy setting or illustrations. All advertisements, therefore, will be set up in uniform type. No advertisements whatever will be inserted in our editorial or intelligence columns. Advertisements should be sent in not later than the 20th of the month, to the UNITARIAN office, 175 Dearborn St. Chicago.

ABOUT LITERARY CONTRIBUTIONS Contributions of a literary character may be sent to either editor, as most convenient It will be impossible to make any individual acknowledgment of these, but where stamps are enclosed, they will be returned if not available. Where they are retained, it may be taken for granted that they are being held for probable use Paragraphs of news, intelligence of Ministerial changes, items of work in our churches should always be sent to the Chicago office as above, and should be in our hands before the 20th of each month. All communications about Post-Office Mission Work and Women's Conference Work should be addressed to Mrs. Eliza R. Sunderland, 175 Dearborn St., Chicago.

WASHINGTON UNIVERSITY OF ST. LOUIS comprises the following departments:

I. SMITH ACADEMY: DENHAM ARNOLD Principal. A Preparatory School, for College, Polytechnic School and Business.

II. MANUAL TRAINING SCHOOL: C. M. WOODWARD, Director. This is a school for boys not less than fourteen years old. The course of instruction runs through three years. Branches taught are Mathematics, History, Physics, English Language and Literature, Latin, French, Drawing, and the use of Tools; the last named includes carpentry, pattern-making, blacksmithing, machine-work, and the management of the engine.

III. MARY INSTITUTE: C. S. PENNELL, Principal. A completely equipped school for Girls and Young Ladies. Enrollment 420 pupils.

IV. THE COLLEGE: M. S. SNOW, Dean. Degrees: 1. Bachelor of Arts. 2. Bachelor of Philosophy. 3. Master of Arts. 4. Doctor of Philosophy.

V. POLYTECHNIC SCHOOL: C. M. WOODWARD, Dean. Degrees: 1. Civil Engineer. 2. Mechanical Engineer. 3. Chemist. 4. Engineer of Mines. 5. Architect. 6. Master of Science. 7. Doctor of Philosophy.

VI. ST. LOUIS SCHOOL OF FINE ARTS: HALSEY C. IVES, Director.

VII. ST. LOUIS LAW SCHOOL: W. G. HAMMOND, LL.D., Dean.

VIII. HENRY SHAW SCHOOL OF BOTANY: PROF. WM. TRELEASE.

In the Undergraduate Departments, comprising the College and Polytechnic School, all facilities for the best education, Library, Apparatus, Laboratories, Assay Rooms, Gymnasium, etc., are adequately supplied. All undergraduates have free admission to work-shop instruction in Manual Training School.

Good board, with lodging, including fire and light, can be obtained at convenient places, for $20.00 per month and upward.

For conditions of admission, or further information, apply to the officers named above.

W. G. ELIOT, Chancellor.

THE CHICAGO ATHENÆUM. OPEN DAY and evening all the year to both sexes. Offers the best opportunities for obtaining a practical education. Young women may take a thorough business course and prepare themselves to be accountants or short-hand amanuenses. Young men may pursue a course in the common English branches, or fit themselves for any mercantile or mechanical pursuit, or to enter any college. Grammar, business and short hand schools, mathematics, mechanical drawing, elocution, modern languages, rhetoric, Latin, music, literature. Address Superintendent for circulars.

EDUCATION IN GERMANY—A comfortable home may be found in the family of a clergyman of Bremen for two or three young girls or ladies desirous of finishing their education in Germany. Excellent schools and seminaries, as well as a conservatorium of music. For terms, etc., address

DR. R. SCHRAMM,
Pastor at the Cathedral, Bremen; or
REV. BROOKE HERFORD, Boston, Mass.

MEMOIRS OF CHARLES LOWE. THE record of a life filled with devotion to religious interests, and expended in the Unitarian ranks. His six years' service as secretary of the A. U. A., his travels, army life, and long ministerial experience are well presented by his wife, Martha P. Lowe. Price, $1. WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY. 175 Dearborn street, Chicago.

RELIGIOUS STUDY CLASSES; or, The Study of the Literature of Unitarianism in Churches, Bible Classes and Clubs By Mrs. Eliza R. Sunderland. Pamphlet; 24 pp. Price 10 cents; per 100, $5.00. Address Women's Western Unitarian Conference, 175 Dearborn street, Chicago.

THE UNITARIAN HERALD—A weekly newspaper published in Manchester, England. Price one penny. *Unitarian Herald* Printing Office, 20 Cannon street, Manchester.

THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

Vol. I. JULY, 1886. No. 7.

THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

Editorial Contributors.

Rev. Oscar Clute, ... Iowa City, Ia.
Rev. Robert Collyer, . . New York.
Rev. Charles G. Ames, . . Philadelphia.
Rev. George L. Chaney, . Atlanta, Ga.
Rev. H. Price Collier, . . Hingham, Mass.
Mrs. J. T. Sunderland, . . Chicago.

All communications to be addressed to

Rev. J. T. SUNDERLAND,
175 Dearborn Street,
Chicago, Ill.

EDITORIAL NOTES

The Union Theological Seminary, of New York City, recently commemorated its fiftieth anniversary by graduating thirty-six students for the Presbyterian ministry. President Hitchcock, in an able address made in connection with conferring the degrees, called attention to the necessarily permanent character of the *helpfulness* side of the minister's calling. "One with half an eye", he said, "must see that the coming ministry must be pastoral." The editor of *The Christian at Work*, writing on the same subject, says, "The coming leadership of the clergy lies rather in their placing themselves along the lines of the humanities than in the further development of mere intellectual processes." We believe both these utterances are true. There is quite as noble a leadership awaiting the minister of religion in the future as any in the past, but it will be different from that of the past. It will be less as an instructor and molder of thought and opinion, for in all this work the newspaper, the magazine, the library, the scientific lecturer, the college, has taken away much, never to give it back again, of what was once admitted to be his prerogative. But, relieved somewhat here, he may give all the more strength to the personal, fraternal, practically helpful side of his work. He may be more a friend and brother to his people, an inspirer, a leader in doing good. Such leadership nothing can ever destroy the necessity for. And no leadership could possibly be nobler.

And the *comfort* side of the minister's work, too, that will never be passed by. The sad, the desponding, the lonely of heart, the bereaved, the sorrowing from numerous causes, these have we always with us. A student for the ministry once said to his teacher, "I wish you would tell me what line of knowledge you think it most important for me to know—to know thoroughly, to fit me to be most useful in my calling." The other replied thoughtfully, "I think, knowledge of the *sorrow* there is in the world." It was a startling answer to the student, but one which every year of his life since has revealed more and more the profound truth of. Sorrow is everywhere, no one can escape it;

> "Into each life some rain must fall;
> Some days must be dark and dreary."

There is no truest ministry, therefore, that isn't deeply a "ministry of consolation." He who would most help his people must help them to hope, to faith, to trust, to peace,—must help them to "songs in the night",—must help them to feel that though God's ways seem dark, yet

> "Soon or late
> They touch the shining hills of day."

"Comfort ye, comfort ye my people," is as much God's message to the Christian minister to-day as it was to the old Hebrew prophet.

Meetings for consultation over the condition of things in the west were held June 17th in Meadville, and 21st in Chicago. As the result, it was unanimously voted to take steps for the immediate organization of a Western Uni-

tarian Association on the basis of the American Unitarian Association, and for the purpose of co-operating with that body in its western work, the new organization to be missionary in its character, but not to be a receiver or disburser of funds. Further information will be given on this subject ere long.

It is believed that there is a close analogy between the present Western Unitarian situation and that of the South during the war. The Western Conference—we speak not of individuals but of the organization—the Conference *as an organization* has virtually *seceded* from Unitarianism; it has gone over from the Christian and theistic position always heretofore held by Unitarianism, to the position of Ethical Culture and Free Religion. What the action of those of us who refuse to go with the Conference means, therefore, is simply that we refuse to secede; we propose to "stand by the Union", and continue to march under the old flag. And the organization of the new Western Unitarian Association means simply a rallying together of loyal forces for the support of the common cause.

Some will say, in view of the new Association, "Why multiply organizations? Why not use those we now have?" That is just what the new Association means—simply a new and a little more effective joining of hands for the support of an organization we already possess—an organization which has always done the main part of our missionary work in the west—the American Unitarian Association.

It is most gratifying to see how the solid Unitarianism of the west is waking up to the importance of the issue that is upon us, and how clearly in many quarters it is beginning to let its voice be heard, quietly but unmistakably and firmly, for a Unitarianism that has foundations—that is not a mere passing cloud. The Christian Unitarians have been quiet, have not much opposed the extremist measures and position of the few men who have managed the Western Conference, but have borne and forborne in silence, until it has been taken for granted by many that they have themselves assented to and in their own minds adopted the new position. But no mistake could be greater. And now they are coming to see that the time has come to take a stand, and they are beginning to do it in good earnest; not a stand of antagonism or war, however, against their ethical-basis brethren, or against the Western Conference on its ethical platform; but of kind yet unequivocal refusal to support such a basis—of firm loyalty to historic Unitarianism.

All the signs are that the Christian column in western Unitarianism is hereafter to be an advancing and no longer a retreating one.

"A Triumph for Free Religion!" This is the way the *Index* heads its editorial giving an account of the action taken by the Western Conference at Cincinnati. We dislike to use the name Free Religion any more than is absolutely necessary in connection with the present issue in the west. But there seems to be no escape from it. Mr. Potter is precisely right: the action at Cincinnati was a victory of Free Religion over what has everywhere been known and everywhere is known as Unitarianism; the Western Conference by that action did put itself definitely and exactly upon the Free Religious basis. And, as was to be expected, the *Index* from the beginning has been the staunch and active ally of this movement to make the Western Conference a Free Religious body.

Of late, however, another champion has come to the front even more conspicuously than the *Index;* it is none other than the *Christian Register.* Indeed, so vigorous has the *Register's* championship of the Free Religious departure of the Western Conference become, that the *Index* feels that it may for the time being retire; and its editor accordingly, in the issue of June 17, prints in his columns the following note:

"Our neighbor, the *Christian Register*, has taken up the defense of the action of the

majority in the Western Conference at Cincinnati with so much ability and zeal that the *Index* may well be content to leave the battle in his hands."

We trust the *Christian Register* and *Unity* will not continue to represent us as using the words *atheistic* and *un-Christian* in connection with the Western Conference. We have strictly avoided using either of these words, because they both imply hostility or opposition. The words we have used always have been "*non*-Christian" and "*non*-theistic", signifying not hostility but *omission*. It is *this* that we complain of—that the Western Conference has *dropped* Christianity and theism as *recognized objects* of its existence—has by official action declared them to be *no longer essentials* of the Unitarianism for which it stands.

One of the most broad and liberal minded, as well as eminent Universalist ministers of the country, writes us: "When a nominally religious body declines to use the word 'God' because it is 'dogmatic', some of us feel like wondering when they will begin to call righteousness 'dogmatic', and truth, and love."

Prof. Swing said to a friend of ours the other day:

"In my judgment Unitarianism in this country stands now at its crisis. If it decides in favor of the Christian position, it has a greater career before it than it has dared dream: it bids fair to become the leading church of this country. If it abandons Christianity it will disintegrate, decline and eventually die."

Ninety dollars are still needed for Mr. Clute's "Summer Campaign," described last month. Who will give it?

READING FOR THE YOUNG.

No single agency is probably more powerful for good or evil in the lives of our children and young people than the books they read. Ours is emphatically an age of books. They are everywhere, and of every possible variety and grade. They can be had by any one who will take the trouble to simply draw them from public-school and Sunday-school, and city and town circulating libraries. Or failing to find the desired volumes there, they are so cheap that the poorest boys and girls may find means to buy them for themselves. And what are the books our boys and girls are reading, from which they are not only forming their literary taste, but drawing their ideals of life?

It seems to the present writer plainly the duty of parents and teachers to *know* what the children and youth under their charge are reading, and to see to it that their reading shall be chosen as fully as practicable from the world's *great* books. The years of early life are too precious to be spent in reading anything but the best and from masters. We go so far as to say, let even the nursery rhymes and tales and fairy-tales be such as have endured the test of time and become classics, rather than stories of commonplace Freddies and Tommys, and silly rhymes and jingles which are an insult to the wide-eyed questioning young soul just "out of the everywhere into the here," and trying to get its bearings in this wonder world of life; just essaying to push out wing-buds of possible divine flights of reason and imagination, love and trust, aspiration and volition. Cinderella is as fresh and inspiring today as when told thousands of years ago to the fair-haired children on Persian hills, or to the dark browed little ones in the Nile valley. Some of Hans Christian Andersen's most beautiful fairy tales bear the marks of a like immortality. Kingsley too, and Hawthorne, in his Wonder Book, have written for the ages. Give the children these. And for a book of rhymes and jingles read them Longfellow's "Hiawatha," whose quaint conceits and musical Indian names will charm the youngest hearers, and will continue to furnish fresh charms as their years increase. An illustrated "Esop's Fables" will furnish endless amusement, and who can say how much of wise instruction, to the tiniest young people? And when that is outgrown it may wisely be replaced by Uncle Remus' folk lore stories of the colored people. "Robinson Crusoe" will of course be read and reread;" and "Swiss Family Robinson,"

though inferior to its prototype, will prove rich in suggestion to a wide-awake, active boy, and is vastly better worth his time to read than tales of "Ragged Dicks" and "Bad Boys."

Nature's demand for our boys and girls is inspiration, something to arouse the latent faculties—all of them—of the young soul. Imagination, sympathy, love, aspiration, resolve, conscience—what will best call these into healthful activity? That will be the healthful reading for children in the nursery, and for boys and girls on their journey from thence to manhood and womanhood. With such high ends as these to be attained by reading, we cannot afford to put into the hands of our young people the annals of little men and women, and thus cheat them out of the time in which to become acquainted with the lives of great men and women. The possible hero within them calls loudly for the actual hero without, to help them win their spurs of knighthood, and we give them at their call the commonplaces which are endlessly repeated in our popular story-books for children. Not thus did the Greeks train the men who drove back their Persian invaders, or the Hebrews the men who won freedom under the Maccabees, and conquered the world under the leadership of a Jesus. Rather did they tell over and over again to their children, until learned by heart, the stories of real heroes, and thus inspired them to heroism. This is what reading ought, in part at least, to do for our boys and girls to-day, namely, inspire them into becoming heroes—heroes of courage and strength, of gentleness and self-control, knights as brave as Sir Lancelot, as pure as Sir Galahad, sworn to the service of the truth in the interests of humanity, especially sworn to the service of the poor, the weak, the oppressed. What nobler work can offer itself to women than to set persistently about utilizing this power of great books as inspirers to greatness, by seeing to it that trivial, commonplace books are replaced as reading for the young by the great books, the heroism-inspiring books? E. R. S.

THE LAKEWOOD (CHAUTAUQUA) SUMMER SCHOOL OF THE NEW THEOLOGY.

During the last week in July and the first in August there is to be held at Lakewood, on the shore of the beautiful Chautauqua lake, a "Summer School of the New Theology," that is, a gathering of a religious and literary character which will aim to do for Liberal Christians—Unitarians, Universalists, Liberal Orthodoxy persons of all names and affiliations—essentially what the various Chautauqua gatherings have for many years been doing for the more orthodox classes of the country. The projector and head of the School is the Rev. J. G. Townsend, D.D., pastor of the Independent Congregationalist Church in Jamestown, N. Y., a man who is doing a great work for Liberal Christianity in western New York and northwestern Pennsylvania.

As already intimated the school will last two weeks. There will be lectures each morning and afternoon illustrative of some phase of liberal religion, philanthropy, science, or life, with a sermon each evening. Excellent music, religious and other, will be provided. The lecturers and preachers are to be Unitarian, Universalist and Liberal Orthodox. Among those that have been engaged are, besides Dr. Townsend, Rev. Rush R. Shippen, Washington, D. C., Rev. Dr. A. P. Peabody, Cambridge, Mass.; Rev. Dr. Thomas Hill, Portland, Maine; Rev. Dr. Atwood, Canton Theological School; the Professors of the Meadville Theological School; Rev. Dr. Cone, President of Buchtel College; Rev. G. E. Gordon, President of the American Humane Association; Rev. Dr. Rexford, Detroit; Rev. Dr. J. T. Bixby.

Lakewood, where the gathering is to be held, is perhaps the most attractive spot on the lake—on the east shore some four miles from Jamestown. A large tent will be set up in a beautiful grove near the water, for the speaking. There are large hotels and numerous cottages near by, so that visitors can get excellent accommodations. Hotel rates, first-class, will be, as we understand, from $2.00

to $2.50 a day. But provisions will be made so that persons can get very comfortable rooms with good board on the grounds or in Jamestown for as low as $6.00 a week. Boats run to Jamestown every half hour or so—fifteen cents for the round trip. Dr. Townsend and a large committee of business men of Jamestown and other towns in the vicinity are hard at work making preparations for the school. We do not see why it should not be a very gratifying success. We hope that hundreds of the readers of the UNITARIAN will plan to attend. It will afford a delightful and profitable summer outing. Lectures on a great variety of subjects, from able men of East and West, music, social intercourse, rowing and steam boat riding on the lake, fishing, contact with outdoor nature in its most beautiful forms—what can be more attractive? Send to Rev. J. G. Townsend, D.D., Jamestown, N. Y., for circulars containing fuller information.

THE REAL STORY OF OUR WESTERN DIFFICULTY.

More than a month has passed since the meeting of the Western Unitarian Conference,—time enough to dissipate any merely local or temporary irritation. Still, our conviction is unchanged that a serious wrong and mischief was wrought to our churches by the one-sided and sectional action then taken.

In order to understand the full significance of what was done, and to locate the real responsibility, it is necessary to recall something of the history of the conference.

Up to 1875 our Western Conference had been working simply under the original declaration of objects drawn up in 1852, viz.:

"1st. The promotion of the Christian spirit in the several churches which compose it, and the increase of vital practical religion.

"2nd. The diffusion of gospel truth and the accomplishment of such works of Christian benevolence as may be agreed upon.

"3d. The support of Domestic or Home Missionaries, the publication of tracts, the distribution of religious books, the promotion of theological education, and extending aid to such societies as may need it."

In 1875 a desire was felt by many to widen this basis. It was shortly after the "Year Book controversy", and the Western Unitarians felt that, whether by the fault of one side or the misunderstanding of the other, some men had felt themselves ruled out of our body from a scruple about taking the name "Christian", whom the West at least would gladly fellowship. The writer was present at that conference for the first time, and well remembers how this feeling came out. It resulted in the adoption of the resolution, which from that time became the "platform" of the conference. This was:—

"*Resolved*, That the Western Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all thereto who desire to work with it in advancing the kingdom of God."

There were some in the conference who did not like the old word "Christian" being left out. But it was pleaded that this resolution expressed the essence of Christianity, and they did not press their objection. They desired not to insist upon the expression which they themselves preferred, but to find one upon which all might be able to work together, and so this resolution passed *unanimously*.

Rev. W. C. Gannett, though not then in the west, was one of those to whom the Western Conference wished to indicate that its doors were freely open. It was in 1877 that he came west, to St. Paul, Minn. And it was perhaps a year later that one of his ministerial neighbors told me that Mr. Gannett was dissatisfied even with that extended platform, insisting that the use of the word "God" in its second clause, was really one of the very "dogmatic tests" disclaimed in the first. My impression is that my informant, who had been one of the most earnest movers for this resolution, thought the objection groundless, but I well remember his adding that Mr. Gannett having once taken up the idea would never rest till he got that word "God" out.

He never has rested, and at last he has succeeded.

Unity was started. Its motto was

"Freedom, fellowship and character in religion". By and by its friends began to press this as the proper watchword for all Western Unitarianism. In 1882, when the Western Conference was to be for the first time "incorporated" (at Cleveland) this pressure came to a head in a great effort made by the *Unity* men to have their phrase adopted as the official description in the articles of incorporation. This was resisted by many of us. The phrase, harmless enough in itself, had become identified with the extreme radical section among us. We pleaded that the old basis, of "working for the kingdom of God", not what we would have preferred, but agreed to as a common ground, ought to be sufficient, that it was not right for one party to try to substitute its own special formula. We pleaded in vain; and, after long discussion, as it became evident that there were no words descriptive of any religious object on which we could unite, it was agreed to give up the attempt; to let that religious object which nearly or quite all in one sense or another really affirmed, be taken for granted, and confine the terms of incorporation to the mere matter of fact phrase that the object was "the transaction of business" pertaining to the societies connected with the conference. I believe I was myself the mover of this proposal. I soon found that it was a mistake. It had been proposed as a sincere endeavor to stave off sectional action by falling back upon common neutral ground. But it failed almost from the beginning. It is important to remember this, because the *Christian Register* persists in representing this "business basis" as a sort of original solid ground which Mr. Sunderland is charged with disturbing. The fact is that that "business-basis" was only a temporary stage in the movement which Mr. Gannett and his friends had been persistently urging for years. Its failure appeared almost immediately. Instead of being recognized as a tacit maintenance of the old religious purpose of the conference, it was at once widely quoted as a tacit dropping of any religious purpose as essential. I had certainly expected—I think others had—that with this mere business expression in the legal article, the old invitation of 1875 (welcoming to fellowship all who desired "to work for the kingdom of God") would still be used in public announcements. But this was at once entirely dropped, on the ground, Mr. Jones tells me, that the incorporation made a clean sweep of all that had gone before. This may have been correct, but none the less it helped the general feeling that the conference had abdicated its distinctively religious character, and Mr. Gannett has himself publicly claimed that business-basis as one of his illustrations of the tendency of Western Unitarianism towards purely ethical principles.

When Mr. Sunderland became Western Secretary, a year's experience of the actual field convinced him that our work throughout the West was greatly suffering from this misapprehension of our position, and at the St. Louis conference last year he urged that the misapprehension urgently needed clearing away. This appeal was denounced in *Unity* as inconsistent with Unitarian freedom and development, and ever since that paper has insisted more and more distinctly that Unitarianism ought to base itself on ethical principles alone. Again, at the recent conference, Mr. Sunderland urged the same thing as before. He expressly disclaimed any desire to limit *fellowship*. Declare our *object*, he said, and let the fellowship "regulate itself on principles of rational and natural co-operation". Nor did he ask for any sudden action; but distinctly and repeatedly, in his report and otherwise, he warned against haste, and more than once expressed it as his judgment, not that the matter should be forced to a sudden vote or any vote at all at the present meetings, but only that steps should be taken preparing the way for its adequate settlement by and by—preferably by the appointing of a committee of careful and trusted men to consider the matter thoughtfully for a year in the interest of all concerned, and report the best plan then.

The *Unity* men, however, were not only set against any such course, but

resolved to push the matter at once to a decision, and another step in their own direction. They had a secure majority, for they were thoroughly in earnest and had brought up full delegations, while on the other side no effort whatever had been made, and forty out of the sixty-one churches of the West were not represented at all. Even after it had become evident that the matter must be decided then and there, Mr. Sunderland, Mr. Snyder and their friends did not ask for any favorite declaration of *their own.* They sought, as they had done in 1875 and again in 1882, for some ground that might be *common for all.* Personally, as in those previous years, their choice would have been some distinctively *Christian* statement; but they asked only for some *religious* statement, even of the most general kind. In vain. The majority voted down every attempt to declare *any* religious object or purpose at all for the Conference, and then carried a resolution, all the more offensive because modeled on that of 1875, only with the marked and significant omission of the word "God", reading thus:

"*Resolved*, That the Western Unitarian Conference conditions fellowship on no dogmatic tests, but welcomes all who wish to join it to establish truth, righteousness and love in the world."

I have given this narrative in order to link in these recent events with the original movement which explains them, and of which I had intimate knowledge during my seven years in Chicago. For that whole movement Mr. Gannett and his friends are responsible. It is they who insisted on unsettling the broad platform of 1875, *chosen by their own party*, and would not rest until it was re-enacted with the word "God" left out. It is they who have persisted at each step in trying to force their own sectional policy, and who have at last succeeded in a way which a large proportion of their fellow Unitarians feel to be so misrepresenting and injurious as to make co-operation no longer possible.

Some people say, "what does it practically matter after all? We all know that these men (Messrs. Gannett, Jones and others) are really working for religion, and what does it signify whether we definitely say so or consent to work as they prefer, under a few broad watchwords of "righteousness" and "truth".

Well, in the east it might not so much matter. There Unitarianism is known Our great leading names are household words, and perhaps more significant of what we want to do in planting Unitarian churches than any terms we might place on our banner. But in the new and scattered West it is very different. There, to thousands and tens of thousands Unitarianism comes as a new thing. They want to know what it means, what it stands for. "Righteousness, truth and love." Is that to be our missionary's answer? "Nonsense", the reply would be; "all churches stand for those; Ingersoll means those things; what do *you* Unitarians really mean?" Practically, the missionary has to explain that he means religion, and a church, and such ideas of broad Christianity as are constantly put forth in our various tracts. But what do these avail against the objection that our own Western Conference has distinctly disclaimed any specially religious object, and has expunged the very word "God" from its platform by deliberate and intentional action?

We speak what we do know. This very difficulty is being widely felt. Unitarianism is coming to be regarded in many parts of the west—and this nof by orthodox people, but by liberal Christian people, who would naturally have many points of sympathy with us—as a destructive system of negations which is fond of flourishing big words, but really stands for nothing. The lead in *Christian* liberalism is already passing out of our hands in the west, except in a few of the great centers where our name has got rooted, as Dr. Eliot rooted it in St. Louis, and Robert Collyer in Chicago. There are plenty of people who are sick of orthodoxy, but they point to the more recent actions of our Western Conference and will have nothing to do with us. We know of minis-

ters who have longed to come out from orthodoxy for a freer home, but they want to know what they are joining, and pointing to this action of the Western Conference they say, "We can't join that!" We show them Gannett's books and Hosmer's poems,—full of the tenderest piety—and try to make them see that "the thought of God" is what they *mean*, but it is seldom of any use. These are individuals, and no individual word can weigh much against such action on the part of a large corporate body. The fact is, that for one person who knows what Messrs. Gannett and Hosmer and Jones really *say*, there are a thousand who read what the Western Conference, at their instance, has deliberately *unsaid*.

It is not the least part of the trouble that this Conference action misrepresents the real work of those who have urged it, quite as much as it misrepresents the work of the rest of us. They are, personally, among our earnestly religious men, and are working in that spirit all the time. Yet they have expunged religion from the published objects of the Conference. No personal admiration and respect, and no certainty that their own personal work is safe enough, can blind us to the fact that they are seriously injuring and pulling back the work of our churches at large.

What is to be done? Of course it would be possible to re-open the struggle next year, and we believe that the recent action would be easily reversed. But to what good? It would only be to have the wrangle perpetually renewed. The Western Conference as something to wrangle over is not worth keeping. It was settled once, by common consent, on a broad basis, omitting the word "Christian" so as to include all, and after a few years they would not rest in that because it contained the word "God". No settlement that could be made, but would be liable to be unsettled again on the first scruple of this sensitive word-scrutiny. No. These friends have captured the Western Conference for their own sectional work. Let them keep it and make the best of it, for that. Better for those who feel that they cannot accept that position to fall back on our national organization, the American Unitarian Association, and work on its broad and hitherto never questioned basis—"to diffuse the knowledge and promote the interests of pure Christianity." B. H.

LIBERTY GONE WILD.

Our position as a church trying to maintain an open home of pure Christianity without any limitation of creed, has its inconveniences. We are liable to be stopped at any moment and forced aside from our steady religious work by the necessity of repudiating some of the extravagant things which are done or said in the name of our Liberty. It is thus with this controversy, in which, sorely against our liking, we are obliged to take part, with a section of our western friends who have insisted that Unitarian freedom requires that we shall make no declaration of our distinctively religious objects. We have from the beginning argued for the old free position of our churches. We have said, let them be unmistakably *religious* institutions, make their Christian basis clear, and then leave the doors open for all to enter freely who desire so to do. But this we have been told is not enough. Again and again *Unity*, mostly under the well-known initals W. C. G., has accused us of standing in the way of the true development of Unitarian liberty.

Well, where is it that our liberty is defective? At last it comes out clearly. We have said frankly that though we do not want to set up any creed, anywhere, yet that if a man loses all faith in God and worship, however Unitarians may still welcome him *in their congregations*, they certainly do not want him *in their ministry!*

It seems almost absurd to have to justify such a position. Indeed, there are many who will be slow to believe that it can be really objected to. And yet this is exactly the point which Rev. W. C. Gannett singles out in order to contrast our defective liberality with the real theory which he means and which he wants Unitarianism to mean.

These are his own words (*Unity*, May 29), speaking of Mr. Sunderland and those who have stood with him:

,'When their liberality has gone its full length, it in some sort stretches way through the church until it buts against the pulpit; they say, with our churches once planted on some simple Christian basis, your non-theist, your atheist may be full church member with us, may be church officer, may be anything among us save a Unitarian minister."

And he goes on to ask if such an invitation is right for us to give or for them to accept.

Of course the issue is not put as we ourselves would put it, but it is sufficiently clear. This, then, is what they mean by wanting Unitarianism put on an "ethical" as distinguished from some "simple Christian" basis. Of course this is an extreme case, but it is a case *of their own selecting.* They do not indeed, expect such an one in our pulpits; they do not wish him there. They want Unitarianism to be thoroughly religious; they contend that it really is so. But this is what they want us to declare to the world; this is what they want our declaration to mean; and where our declarations do not mean this, they want them altered till they do.

As to the logic of the matter, little needs saying. Some of our churches do allow any one who wishes, without any declaration or covenant—and even though he might have no belief in God —to unite in their membership, and to be eligible to office in the general work. But to contend that "liberty" requires the *pulpit* to be equally open is simply nonsense. It is equivalent to maintaining that in a college any one who is admissible as a student is also fit to be recognized as a professor, or that any one who is allowed to enlist in an army is therefore eligible for command.

This, then, is the issue, as *Unity* puts it. Again, let us emphasize, it is not our introducing, it is not our urging. It is a new departure which has been pressed for some years back, among our western churches, by a few earnest, but we believe mistaken men. But, as it has been raised, it has to be settled. For ourselves, we are convinced that the great body of our churches and ministers not only do not mean any such thing as Mr. Gannett contends for, but do not wish the world to suppose that they do.

B. H.

OUTSIDE COMMENTS ON THE WESTERN ACTION.

Speaking of the vote of the Western Conference to make its platform that of Free Religion, so as to be "broad" and "inclusive", the *Christian Leader* says:

"The rule, to which there is scarcely any exceptions, is that platforms made broad and indefinite, in order not to exclude anybody, exclude nearly everybody. Only the very small number of persons in any community whose opinions have no cohesive center will cross the street to get on such a platform."

The *Independent* says of the Cincinnati vote:

"There is certainly some excuse for the inference of one of the ministers, that the 'Conference put itself on a basis not only extra-Christian and extra-theistic, but extra-religious', notwithstanding the *Christian Register's* strong expression of dissent. * * A body that hesitates at 'pure Christianity', and regards the name of God as 'too dogmatic', may be ethical, but not much more."

Col. Bundy, the editor of the *Religio-Philosophical Journal*, of Chicago, comments on the action of the Conference as follows:

"It must be looked at as the ruling out of any statement of belief in Deity or in a future life by a body calling itself Christian, and doing this so broadly that Robert Ingersoll as well as Rowland Conner, the athiest, the materialist and the agnostic, can become Unitarian clergymen any time they please.

"It is a singular position for such a body of men to occupy, and it looks as though consistency requires them to say they are not Christians. There is a shadowy lack of definite aim, a want of something clear to stand for and uphold. Do they think it useless to affirm great spiritual realities, as underlying principles, needed to help to the highest 'freedom, fellowship and character?' Will not their dim and aimless statement weaken Unitarianism?

We quote briefly from Prof. Swing's sermon on "The Unitarian Controversy".

"Quite a number of the Unitarian clergy [in the West] deem it an intellectual servitude to be requried to believe in Christ at all, or in a future life, or in a God as a personal, conscious soul. In the opinion of these men Unitarianism may, if the individual wishes, be a Christianity, but it need not be anything more than an ethical organization similar to that founded

by Dr. Felix Adler. * * The early Unitarians wished to be nearer God and Jesus; this latest Unitarian thought wishes to draw nearer to simply the human part of the universe, and make optional a God, a Jesus, an immortality. The departure is so great that it is amazing any part of a Christian church could have traveled over this vast space in only a few years. * * Answer as we may the inquiry, 'What was Christ?' he is the most powerful leader of morals and religion we possess. With him as a central figure, religion has never been a cold philosophy, but a thrilling sentiment, an enthusiasm. To throw aside this long tried and most powerful impulse, so as to have a religion broad enough for the skeptic and the aimless, must be reckoned only an absurdity. It is as though our musicians should agree to throw away all art, all time, all harmony, so that everybody could sing."

KINDLE THE SACRED FIRES.

We need primarily, for the furtherance of our Unitarian work, to revive the spiritual element: to fan to a flame our smouldering altar-fires. To convert men by argument is an experiment we have tried almost to the point of disaster. Something we need to do to reach interior sensibilities; something that shall color thought with praise; something that shall impart to our philosophies the winning grace and beauty of religion. And here we touch, be it observed, the impulse and condition of all religious movements. Always are they kindled from within. Truth, truth, we cry. But truth is cold and inert until touched by *passion*. The true searcher for truth shall he be only who meets it with spontaneous surrender.

Mere sentiment! says some one. But the world is moved by sentiment. Your home is founded upon sentiment. By that rather than by laws and constables is society secure. We have seen in our day a million men falling into rank, following their insulted flag upon lines of gleaming bayonets, and over batteries vomiting cyclones of murder, at the behest of a mere sentiment.

The reform we ask for needs primarily, as it seems to us, to take hold upon our preaching. Why should the sermon be cast at a level so much lower than our prayers? What do we preach for, but to appeal to the souls of men? Strange we do not learn that men are only uplifted as ideals are ravished; the noblest within them tempted upward by angels hovering over them. Where the charmer is, we are all susceptible to charms. When the oracles of the soul are spoken, soul responds. I do verily believe that could this ideal and this method be carried to our pulpits, these slumberous and decaying churches would start into life; that by it missionary victories should be won; rude caviling giving place to joyful receptivity, and irreverence charmed into praise. Speak intellect, and intellect may perchance give heed; speak *soul* and the stones shall hear you.

Such has been the method of all the kings of the pulpit from the days of Chrysostom to our own. The pulpit may serve as a platform for the dogmatist or him who deals merely in the outward relations of things, but it is a *throne* only for the *idealist*.

Ministers complain that their churches will not support them. Go, whiner, and consider whether thou dost support thy church; whether its courage and its faith are upheld by what thou miscallest thy ministries. Depend upon it, they will give thee bread when thou dispensest the bread of life. Ministers proclaim doctrines, but life is something other than these. They discourse in fervid periods of Darwin; but though an admirable philosopher, a poor Holy Ghost was he. A little *soul*, good brethren, is worth all your science. If monitors we will have, it is in the bards and prophets of the interior nature, that we shall find them. For this high service better Jeremy Taylor than Sir William Hamilton, better Wordsworth than Mill, better Emerson than Haeckel, better George Herbert than Herbert Spencer.

To bring together the spirit of truth and the spirit of devotion—is a daring dream, a good too fair to hope, never perhaps more than approximately to be realized. Even for that possible approximation let us toil and pray. The smallest of us in our fidelity can do something. Nay, who knows what achievements may crown at last the endeavors of one steadfast and consecrated soul?

A. W. Jackson.

NOT ALONE IN THE JOURNEY.

We are not alone in the journey of life—how soothing is that thought! At times we feel distinctly the touch of an invisible Hand—a soft, sweet touch, upon our aching hearts. In moments of utter bewilderment, when we do not know what to do, we are guided; we feel it; our eager, persistent questionings on some momentous affair on which decision is sorely needed by us, call forth responses —often when we least expect it—that at once make our path clear before us. What a power of consolation and support is there in the perception of this truth, that we are *not* alone; even though we do not see God, he leads us! What though we do not know God now, he knows us; we are most closely related to him; he is the silent witness of all our struggles and sorrows. He is our ever present Companion; when we are most lonely, he is by our side.

—*Indian Messenger.*

THE PREACHER'S WIFE.

I wrote my message, for I felt it true;
I read it with a voice that trembled sadly;
They listened in cold silence, and withdrew;—
The blood around my heart was surging madly.

And then *she* came whose love has long been mine,
And brought the sweetest joy I could have tasted:—
"Despair not, though their hearts are not yet thine;
Truth always wins, and *nothing good is wasted.*"

F. W. Brown.

ILLUSTRATIONS OF UNITARIANISM.

"This Conference conditions its fellowship on no dogmatic tests, but welcomes all those who desire to work with it in advancing the kingdom of God."

Platform of Western Unitarian Conference during its Theistic period, and before its lapses at Cleveland and Cincinnati.

"Re-affirming our allegiance to the Gospel of Jesus Christ, and desiring to secure the largest unity of the spirit and the widest practical co-operation, we invite to our fellowship all who wish to be followers of Christ."

Constitution of the National Unitarian Conference.

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity."

Art. I. of the By-Laws of the Association.

NECESSITIES OF LIFE.

To know something of the source from whence we come, and find there not a fermenting chemistry, but a holy love; to draw near, until the eye of the living God gleams on the uplifted face, and the communion of spirit shows that he is there; to shrink from him in sin; to seek quiet with him in sorrow, and to trust him everywhere; to gain assurance of his will, to be reconciled to his affection, and hopeful of his heaven—these things are to some, indispenable necessities, without which they would esteem it better that they had never been born.

—*James Martineau.*

IS HONESTY THE BEST POLICY? OR, WHAT RELIGION HAS TO DO WITH BUSINESS.

A SERMON BY REV. C. F. DOLE.

Whatsoever ye would that men should do unto you do ye even so to them.—Matthew, vii, 12.

We have sometimes likened the relation of man to the world in this way. Suppose thousands of individual workmen engaged in some great enterprise like the Suez canal; they have been brought together simply upon the promise of wages; not a man has an idea of the work, except to do the best for himself and get as much pay as possible out of it. But suppose, what is not unparalleled in human history, that the engineer of the canal goes to live with the workmen, and having some magnetic power over men, is able to possess them with his ideas and his enthusiasm, as an army has been controlled by the single will of a captain like Stonewall Jackson, for whom the soldiers would die. Suppose he makes the men sharers in the enterprise, and lets them into his plan, so that every man can have a glimpse of the outcome of his work; till at last the menrcome to regard the undertaking as their own, being a vast co-operation of which all are members. Do you not see that the individual selfishness has thus become

subordinated and made to lose itself? that the man with the engineer's plan in his mind, is working for a different end from the former motive of board and wages? that the kind of laborer whom we have imagined to have caught the contagion of the engineer's sympathy, could be counted on, like the veterans at Valley Forge, to prefer the common enterprise to his own wages, position, or even life? Do you not also see that such men would have become the highest order of workmen, devoted to the master and the common enterprise, friendly instead of quarrelsome, more contented and happy than simple wage-earners could be? The only difficulty with our illustration is that the object, viz., the engineer's plan of a canal, is only an outward and material thing. For while we are indeed at work in the material universe, moulding the world and working out new and increased comfort, abundance and enjoyment, we are doing more than this or this alone would not be much worth our doing. For what would it avail if men had more to eat and drink and less fear of hunger and disease, if they had not learnt to love and trust each other, or if the universe had no message of glad faith and hope, as from a real and present God?

What the world wants of men, then, is to cease being mere selfish wage-earners, and to believe in the builder's plan; as though we were indeed the builder's heirs and children. This translates precisely into our text, which, as Jesus said, takes all former laws into itself and explains them. *Whatsoever ye would that men should do to you do ye even so to them.* We call this the hand-copy for every man to carry, of the builder's plan. And what is the first and greatest thing that you would like to have done for you? It is that men would treat you as a brother, with love. For when men give each other friendliness, as they would like to have men give them, all kinds of evil disappear in the individual and in the great brotherhood, and health, peace, contentment ever deepening come in.

When we say that co-operation, brotherhood, love, is the law, we have said what ought to be, not in heaven for angels, but what ought to be for men. If we say, here is the law of what ought to be, we have as good as said, here is what we ought to try to make it to be. We propose to apply the law where it is commonly thought to be hardest to apply, to the conduct of business.

There are two quite different notions what honesty is. According to one very common notion, as men competed and struggled for subsistence, it became the common interest to make certain rules to restrain men's greed and avarice. Thus you must not use your superior strength to rob; you must do as your oath or your bond requires. Thus in various ways law and custom bind men to their agreements. If a merchant does as the laws require, if he does not violate the custom of what others do, he easily rates as an honest man. We do not deny that such honesty as this is very valuable. But this kind of honesty does not touch the leading principle of a man's life. It says nothing about treating men as brothers and carrying on your business as though you and others were joint members in a great co-operation. It lets you use your superior wit to get more than your share away from your neighbor or out of the common stock; it admits subtle methods which the laws are not nice enough for, to push your rivals, to evade creditors, to create burdensome monopolies. Is it not fair, the man says, as in war, to do as the rest do? Havn't my rivals and competitors ample warning? And if I am shrewder than they, so long as I keep the rules of the same, why should not I grow rich while they become bankrupt? It is hard to answer these questions till you have got a more profound conception of honesty.

A new view of honesty appears as soo-as you apply Jesus's leading idea as em bodied in our text. Jesus's idea is that we should treat men with love as our brothers, not theoretically, not in creeds or bills of rights, not on Sunday merely, not in the bosom of our family, but wherever we meet them. We ought, therefore, to treat men as our friends

and brothers; that is, as we wish to be treated, in buying and selling, in the office, at the market and on the exchange, as employers or employed. This is not more than honesty, as some might think, but it is honesty, and it is the only honesty; that is, it is the only conduct befitting a true, faithful, intelligent and whole-hearted man. To treat any man, on any occasion, for any pretext, as less than a brother, or in a manner other than friendly, is to desert one's post, to give the other less than he is entitled to, and to dishonor one's self. Especially is it dishonorable, that is, by the standard of a true man, *dishonest*, to attempt to get advantage at another's loss, or in any fashion to get a living out of the commonwealth which you do not try to render equivalent service for; as it would be mean and dishonorable for the workman who had taken shares in the great canal to push and vex his fellow workmen, to interfere with their work, to seek to get their places away from them, to waste in private schemes the time and strength due the joint enterprise; as it would still be mean and dishonorable though other workmen wasted their time; as it would be no excuse to offer the engineer that you only did as the rest did. Were you then to do as the rest did, or rather only to help make the organization of the work perfect?

Honesty in this fuller sense of doing the part of a true man towards the great brotherhood, gives a complete and yet most delicate test of business conduct. Honesty of Jesus's type does not let injustice take advantage of a technicality to slip through unrebuked; it does not permit any man, however well he keeps within the rules, to use his superior wit to sweep the board; it does not let a man or combination of men go to the legislature for merely selfish monopolies. You cannot imagine an honorable man beating his neighbor down in a bargain or scheming how to get the better of him.

Have not I the right, a man asks, to seek my own interest? It is as though a soldier were to ask, Have not I the right to get the warmest place by the camp fire? Have not I the right to look after my share of the rations? You are not in the army, we answer, to be looking out for your share of the rations or the fire light; you had better do a soldier's duty and take the rations and the soldier's pay as they come. So with the rule of honor for a man, being, as we have shown, not an individual struggling for himself, but a member of a brotherhood, to take the subsistence and the rewards of his place as they come; not as the purpose of his life, but incidental to the purpose of his life.

So much for Jesus Christ's idea of honesty. It passes our comprehension how any can believe that Jesus was right, and take the name of Christians, while they practically deny the fundamental idea of Jesus, and allow a man to be selfish at heart and to seek his own gain through this mortal life, and even profess religion to get the other world too, all in the name of Jesus Christ! This is the real delusion which would be laughable if it were not so sad; as though it were Christian merely to hold fast certain metaphorical articles of a creed, hard at best to understand, even if true, and harder still to verify; while all the time the very essence of Jesus's teaching, simple, verifiable and practical was this—to turn about, to give up the selfish life and live the life of love. There is the kernel of the whole thing, reiterated in gospels and epistles, needing no miracle to prove it, but carried to the proof in every age of the world by the miracles of the holy lives of the men and women who have lived closest to God. Where is the man then who dares to say that you must believe the creeds to be saved, and that it is not necessary to live the life of love and friendliness; or that if you seek to live the life of friendliness, and yet do not believe his metaphysical creeds, you will be lost! We appeal to the holy scriptures of the world against such heresy; we appeal to the scripture of God written in the human heart. For there, written in every soul, if we would stop to read, are the golden letters of our text, and the eternal creed is there,—*Whoever will love his fellow man as a*

brother is saved and the love of God encompasses him from harm.

It is easy and beautiful to show what honesty is. The question recurs, will it succeed? Practically what will happen to a man who really tries to conduct his business in the spirit of friendliness towards every one? Will he make a living for his family? Will he be able to educate his children? How will he not fail, since confessedly, business is not yet altogether conducted on that principle? This is no new question. It was asked touching the lower standard of honesty which we described. It has been discussed whether the man who was just and kept his promises, and the rules of the game, as it were, could make as much money for himself as the comparatively unscrupulous man. There is a strong persuasion among the best class of men that it pays in selfish advantage to be honest; that a lad who was bent on making a future, ought to be truthful and just, in order to succeed, and if he was not just, that he would be likely to fail. The common impression, however, among great numbers of men is, if a man wants to succeed in business that he must do about as others do. That is, as a man once said discussing this very question, "Policy," said he, "is the best policy." A man must accordingly fight with the weapons in vogue, but use them shrewdly; he must be honest with the honorable, and sharp with the crafty; he must be versatile; he must keep out of the teeth of the laws, but he must not be too scrupulous. Is not an idea something like this too common about honesty, even among very respectable men? And is there not some skepticism whether strict honesty really pays a man in selfish advantage to be measured in dollars?

We hardly care to discuss the question whether honesty pays a man in selfish advantage counted in dollars. We have a totally different idea of man's success. We do not call it success when you tell us that a man has contrived to amass a larger property than his neighbors. Tell us something else about him. Is he happy and contented? Does he know how to enjoy his money? What sort of a home has he? Are his children likely to prove an honor to him? Is he the kind of a man whom we shall be sorry to miss when his end comes? Tell us more about the man's success. Was life richer as the man matured? Did he live a broad, generous life, as though a great brotherhood were about him, as though the love of God was real? For this was the way he might have lived; it was the life of a true man; it is the kind of a life that men and women actually live. And the having five thousand, or fifty thousand, a year has the slightest possible connection with living a true man's life, unless it be that getting the great fortune stands in the way of the true life, as excessive corpulence may endanger health. It is easy to see that the struggle of selfishness to succeed, never makes a man happy; it is the old story of Tantalus—happiness is just beyond his grasp; and the larger the man's nature, the more thirsty and weary he becomes.

We translate the question "Is honesty the best policy?" with a larger meaning than is commonly taken; we will not maintain that honesty is always the best policy for making money; we believe it is the rule; it is mischievous for a man to neglect it, but we will not try to show that there may not be apparent exceptions when it seems to pay to be unscrupulous as far as petty, selfish advantage goes. We mean, is honesty the best policy for the man considered as a man; that is, as a being with a conscience to pain him, or to be at ease, with a fair fame to keep unspotted, with sympathies to be touched, with capacities for love and hope? Is honesty good policy for man in the whole compass of his nature? We put our question in its most difficult form; we mean honesty, not in the sense of doing as others do, or by custom and law and the rules of the game, but in the sense of Jesus, the honesty of a man who lives, deals, does business, serves and employs at all times as a true and friendly man. Is it good policy for the man to live as a

son of God ought to live at all times and places?

The question answers itself. Have any set of men who ever lived had such strength, serenity, joy in nature, in their homes and in love; joy even despite labors and cares, as the men who have lived in Jesus's spirit, to make this world a better world for the grand brotherhood? Did you ever try this yourself for a while and not find it sweet?

Let us see now very briefly what would happen "practically", as they say, to a man who has been honest after Jesus's fashion. Let us contemplate the terrible question, whether he and his family would not starve. Let us put the most unfavorable example. Let us set the man on a barren coast with a ship-wrecked crew, where men quarrel to get a morsel to eat. Let one man be supposed, out of them all, who behaves like a Christian, who uses his strength to save others, and lets his chance to grasp and snatch go, as a true man must. Suppose this single man scours the woods and finds food to bring to the rest; suppose he organizes a few willing helpers to increase the common supply, do you think this useful man, even among savages, will be left to starve? No! it is not in brute nature to destroy a provider and helper.

Suppose the one man, a workman in a city where mostly the rule of strife and competition holds, and he seeks to give you the most honest service, as though it were indeed his own. Is the most useful workman in the city likely to starve?

Is it only in trade then, that it is necessary to be selfish in order to keep from starving? Let us see. Let the honest man we have supposed, be a merchant of the type of Mr. Kidder, for example, who has the highest ideal of what a merchant should be, who treats every man of whom he buys or sells like a friend, and his clerks as younger brothers, to be helped and advanced; who aims to give you the most for your money compatible with the honest administration of his business,—do you think such a merchant as that is likely to starve? Will any one grudge him and his family a comfortable living? No; the man who will be left to starve is the man who is trying to do for himself what it is for no common advantage for him to succeed in doing.

Suppose the same in the manufactures. Here is a man who conceives of his great industry, his mill or his factory as a branch of the common wealth; it is not merely his own, a private mine to exploit and desert. His men are co-partners; whether or not he actually admits them to be sharers in the stock of his mill, he and the men somehow look on their work in the spirit of co-partnership. Do you think that the man who thus organizes his industry, with the end of securing a common advantage, will starve because he is not selfish? Do you think the fair earnings of his capital will make people envious? Especially when he uses his income to extend industry or to increase beneficence; yes, if even his luxuries, his carriages, greenhouses and paintings make the community richer by being in generous hands.

Who says that this is not true and will not work? Is it any one who has honestly tried to make it work? Who is it that has tried to live like a Christian inside his home, who has thereby become incredulous that it will work to treat men like brothers outside his home? No, wheresoever we try to behave like a Christian; wherever we utterly cast out hate, greed, envy and jealousy; wherever we renounce the selfish idea and live for a while to serve, to help, to carry love, as members of the brotherhood, this thoroughgoing honesty of the golden rule proves the best policy. It proves the best policy for us, not as money catchers, or place hunters, not to meet the demands of our pride, but as men, with a certain divine nature in us that cries out to be satisfied, as selfishness cannot satisfy.

Finally, there is something wanting yet to be said. We cannot yet demonstrate that honesty will always be the best policy. There is the law, we are certain of it; we believe that whatever ought to be, is good for us to try to make

o be; we have some experience, so far s we have tried, that this holds. We ave seen men and women, with whom e were sure that it was a glorious suc-ess to follow the golden rule utterly. nd yet who can tell us when the crises, ne dark places, the temptations come, nat the law will always profit us? It is aith that leads us to trust the eternal aws of building for the new thing as or the old. It is faith that trusts the igher law, when we cannot see how it vill work its results. It would not have een the highest exercise of Columbus's pirit if he had foreknown from the tart that he would discover America. t would not have been the highest ourage in Washington, if victory had een miraculously promised beforehand. t would not have been so divine in esus if he had been told by an angel f the triumph of his cause. It is not onesty in the highest degree, when you rove to a man that it is selfishly worth is while to live the life of love. There s always an element of faith, such as he discoverer, the inventor, the re-ormer, the savior has, who does not now, and yet trusts the law of what ught to be, and believes and throws way his life in holy consecration to nake what ought to be real. This is etter than the faith of the creeds. This s the faith of reason. This is the aith which we ask of men, that eeing how Jesus's way is what ought to e, the true law of their lives, they trust hemselves to it, and try it, and help nake it come true, as again and again nen and women whom we honor have one in the past; that we all thus join ands and live and act, and love one nother, as the sons of God, never fear-ng that He will not take care of his hildren.

SUMMER IN THE COUNTRY.

O dwellers in the stately towns,
  What come ye out to see ?
This common earth, this common sky,
  This water flowing free ?

From ce'led rooms, from silent books,
  From crowded car and town,
Dear Mother Earth, upon thy lap
  We lay our tired heads down.

Cool, summer wind, our heated brows ;
  Blue river, through the green
Of clustering pines, refresh the eyes
  Which all too much have seen.

What cares the unconventioned wood
  For pass-words o the town ?
The sound of fashion's shibboleth
  The laughing waters drown.

Here cant forgets his dreary tone,
  And care his face forlorn ;
The liberal air and sunshine laugh
  The bigot's zeal to scorn.

From manhood's weary shoulder falls
  His load of selfish cares ;
And woman takes her rights as flowers
  And brooks and birds take theirs.

The license of the happy woods,
  The brook's release, are ours ;
The freedom of the unshamed wind
  Among the glad-eyed flowers.

We walk on holy ground ; above
  A sky more holy smiles ;
The chant of the beatitudes
  Swells down these leafy aisles.

—*From Whittier's "June on the Merrimac."*

THE MOST BEAUTIFUL SIGHT.

I will tell you what is to me the most beautiful sight in the world, more beautiful than any scene in nature or any miracle of art. It is to see the pure soul of a young man consecrate itself to the ministry of religion, and to watch it as it sets forth on its high enterprise. It is to see such a young man take to himself the whole armor of God—the shield of faith, the sandals of the gospel of peace, the sword of the spirit of Christ—to watch him as he presses forward into his first perplexi ties, and hews his way through the underbrush of denial and the malarious swamps of agnosticism ; to see him emerge on higher and securer ground and into clearer paths ; and then to see him mount, like the leaders of Xenophon's ten thousand, until he comes out upon the commanding height of personal conviction, where, with the sunlight of God's presence shining unobstructed on his brow and the ocean of God's love stretching away on his horizon, he turns and cries to the weary, toiling world below, THALASSA, THALASSA! THE SEA, THE SEA !

FRANCIS G. PEABODY.

ADAM'S EPITAPH.

Gabriel Alvarez composed what he thought to be an appropriate epitaph for "Adam," and published it in his work, "Historia Ecclesiæ Antediluvianæ," printed at Madrid in 1713. The following is a translation of it. It is interesting not only as a literary curiosity, but as illustrating the theological doctrine believed at the beginning of the Eighteenth century, and to a very considerable extent now.

"Here lies, reduced to a pinch of dust, he who, from a pinch of dust,
was formed to govern the earth,
ADAM,
The son of None, the father of All, the step-father of All,
and of himself.
Having never wailed as a child, he spent his life in weeping,
the result of penitence.
Powerful, Wise, Immortal, Just;
he sold for the price of disobedience,
Power, Wisdom, Justice, Immortality.
Having abused the privilege of Free-will,
which weapon he had received for the preservation of
Knowledge and Grace,
by one stroke he struck with death himself and all the Human Race.
The Omnipotent Judge
Who in His Justice took from him Righteousness, by His Mercy
restored it to him whole again:
by whose goodness it has fallen out, that we may call that crime happy,
which obtained such and so great
A REDEEMER.
Thenceforth Free-will, which he in happiness used to bring forth
Misery,
is used in Misery to bring forth
Happiness.
For if we, partakers of his pernicious inheritance,
partake also of his penitential example,
and lend our ears to salutary counsels, then we
(who could by our Free-will lose ourselves)
can be saved by
the Grace of the Redeemer, and the cooperation of our Free-will.
The First Adam Lived to die;
The Second Adam Died to Live.
Go, and imitate the penitence of the First Adam;
Go, and celebrate the Goodness of the Second Adam.

—*Andrew Smith, in "Notes and Queries."*

MR. AND MRS. CENTRAL.

Who are they? Oh, they are the friends who entertained us when we went to the dedication of the new church at Coldwater Springs.

It happened thus: I had promised the Coldwater people to go and preach the opening sermon for them, and when the time came, thoughtful little Mary said, "Papa, why wont you take mother along? She's tired, and it will be a change for her, and will do her ever so much good!" An then they recalled the pleasant visit we had at M—— last year, and how the W—'s, to whom we had been allotted, had been so kind and been real friends ever since. Mother hesitated a little because there was no time to send word, but I told her that that did not matter, for on such occasions, churches were always hospitable and prepared for a few extra visitors.

And so we went,—a long afternoon's journey, and towards the end we both began to be verv tired. But we cheered ourselves by speculating on the home we were going to, and who the people would be, and whether there would be any children. And just as it was growing dusk we rolled into the depot.

A committee? were waiting to meet the train, and I introduced my wife with a half apologetic hope that my having brought her would not be too much for the friends with whom I was to stay. "Oh, no, indeed!" they said;

plenty of room;" and with that, we, and e other ministers who had come to ke part, were put into carriages and iven off—to the G—— C—— Hotel. Well, it is a good hotel, that at Coldater Springs, but still, on a winter's ternoon, when you have been thinkg of a friendly fireside, and a pleast greeting at a family supper-table, seems a little dismal to be ushered to a hotel parlor, half lighted, th the conventional marble table in e middle of the floor and the usual lf-dozen angular chairs. Even the hilarating assurance of our escort at some one would be over to take us the church in time for the service, d that the supper hour was six, failed cheer us, and when we were left one, what with my disappointment on y wife's account, and her trouble on y account—for she protested, as a od wife will under such circumstances, at to herself it was quite delightful d like having our honeymoon over gain—it certainly did feel a little blue. here seemed a fatality about that visit, together. For, knowing nobody, and ing no one's guests, though the conegation seemed extremely social nong themselves, and all the air bere and after the service was full of appy greetings, we seemed somehow t in the cold. A few friends were troduced, and chatted a minute or so, d spoke heartily of the service, but en went away, and when it began to row late, so late that I felt I must take y wife back to the hotel, the friend ho had brought us hurried up as we ere putting on our wraps and asked we could find our way, or should me one take us? and so we went out. We had said, "Oh, certainly we could nd our way"; but we had been too nfident. There were "but two turns take" were the farewell words, but e took the wrong ones, and by and by e stopped at a street corner—uncerin which way to go, not a soul to inuire of, every house and store dark—nd had a hearty laugh at the absurdy of the situation. For there had een that church all crowded with peole, every one of them full of the kindliest feeling, and willing to have done *anything* for us, had they known or thought of it; and here were we, standing in the deserted street, not knowing where in the world to go!

Of course our uncertainty did not last long. There were not a great many streets anyway, and so we walked about till we saw a light, and that proved to be the hotel, and I think the fun of that night-wandering had finally restored our spirits, and we slept the sleep of the just 'till the bell boy's morning knock and intimation that the omnibus for the early train would leave in forty minutes.

But how were we to face them at home? Such eager little inquisitive questioners, always wanting to know everything about any new friends we had made, and so anxious in their loving way for mamma to have had a pleasant visit. But we made it up what to do!

They were a little astonished to see us home so early, but we told them that the people we stayed with were expecting other guests, so we thought we had better leave.

"And who did you stay with?"

"Oh, with Mr. and Mrs. Central".

"What a funny name", said Tom, our little eight-year-old, "why, its like a story book name! And did they have a large house?"

"Oh, yes, a splendid house! Why, the hall was all marble, and beautiful glass doors all about, and numbers of servants, and they said we must ask for anything we wanted."

"And were there any children?"

"Why, yes, we saw quite a number of children."

"Well, tell us something about them", said Mary; "you talk so queerly, I believe there is something you don't want to tell! Did they ask you to drive, and take you to see the cemetery?"

"Not exactly; we left too early to see the cemetery, but we had a drive, oh, yes, we certainly had a drive, and in a fine large carriage, too".

And then Mary looked at us with her large eyes, and bobbing her head up and down with oracular emphasis, declared: "I—don't—believe—you—

have—been—staying—with—anybody—at—all—and—Mr.—and—Mrs.—Central—are nothing but a *horrid*—HOTEL!"

And ever since that day, whenever I go from home, they always ask if I am "going to stay with Mr. and Mrs. Central?"

WEAVERS AT OUR LOOMS.

As when some workers, toiling at a loom,
Having but little portions of the roll
Of some huge fabric, cannot see the whole,
And note but atoms, wherein they entomb—
As objects fade in evening's first gray gloom—
The large design, from which each trifling dole
But goes to make the long much-wished-for goal:
So do we seek to penetrate the doom
That lies so heavily upon our life,
And strive to learn the whole that there must be;
For each day has its own completed piece.
The whole awaits us, where no anxious strife
Can mar completeness: here but God's eyes see
What death shall show us when our life shall cease.

—*Chamber's Journal.*

HOW WE BUILT OUR COUNTRY CHURCH.

BY A COUNTRY PREACHER.

We have lately dedicated our church, and feel a little proud of its perfect adaptation to all our wants and needs. There is hardly anything that a well regulated country congregation could ask for that is not here provided. And all this at a very moderate expense—the maximum of convenience, utility and beauty, at the minimum of time and money.

We began our services a few years ago in a very pleasant hall, in that country village which is the center of our congregation. And we began with a very general satisfaction with our surroundings, a satisfaction increased by comparison with the existing church buildings around us. They were all after the same model—great white structures with staring unshaded windows, unsheltered from heat and storm, "naked and ashamed," bare floors, or else dirty ragged carpet in the aisles; hard, uncomfortable seats, straight to the back and narrow to the body, nicely cutting into the shoulder blades, generally painted a dull greyish white, and put into mourning with dark trimming cracked and broken plaster, momentari threatening to fall and put out some the most brilliant lights of the churc cobwebs, gaily festooned in remo corners, and in all a general effect r pelling to comfort and ease. We fa cied, without thought, that all church must be like these, and that of necessi a place of public worship must be sti angular and forbidding. Most of o people had not yet thought their wa to anything better and brighter a cozier. In comparison with what we ha known, the public hall seemed a mo inviting place. It was cheerful, clea warm and light. Its cozy chairs we restful, and its walls clothed with war tints, easy to the eye. So here we b gan, and for a time everything w harmonious. We won a steady congr gation; had awakened a real religio interest. But something was lackir to our perfect working. That som thing was a church home. Arour "Free Hall" could not gather the s cred associations of church life. Th was clear. And it was also clear th if our movement was to be a permane success, it must be lodged in its ov house. A church is like a family. may board for a time, live in rent houses, but if it is to rise to anythir large and noble, it must rest "under t shade of its own vine and fig tree Many a liberal movement begins in fa est promise; it has members, wealt enthusiasm, but it will not locate a be at home. And as a natural an indeed, almost inevitable result, t zeal is dissipated, the audience scatte and the cause is abandoned. How ma such unfortunate results to hopeful e deavors have our western pastors note and, indeed, experienced! Building m be delayed, but it must be consider near at hand—an object soon to be a complished, or the new society suffe

So after full and free consultatio participated in by all the congregatio it was decided to build. And, buildin we wished to put into our religio home a thought and idea that shou be typical of our faith. Looking in it, we had at once discovered the falsi

of the idea that religious things must be hard, disagreeable, and repulsive. Our church home should be attractive and charming; it should be beautiful like the home of childhood, pleasant to the eye, and pleasing in every way. What interests and uses did we wish it to serve?

First of all we wished to provide a "place beautiful" for the stated Sunday service, sufficiently commodious, but not too large.

Then, because our people are social, and love each other's company, and will come together once a month to increase good feeling, we must have a cheerful parlor. This also accommodates the children of the Sunday school, by a seating of light settees, which can be put out of the way after being used. And because we have a parlor, we must have a kitchen with modern appliances. We like an occasional public supper. The Anglo-Saxon still loves to eat in company, and, according to the poem, "love and plum puddings" go together.

Nor must the pastor's study be forgotten. The parsonage is to be close at hand, and the pastor must have his workshop secure from all alarm and interruption. In silent meditation come the noble inspirations that in the prayer and sermons set fire to many hearts.

Our people are not rich, but they are generous; yet do not desire to throw away money. Hence the serious problem of securing the desired conveniences at the least outlay. One thing we were all agreed upon—that there should be no unnecessary expense in outward show. We needed no bell; our people had watches and clocks; so there was to be no steeple—no bell, no steeple. Our church should present a simple, unpretentious exterior, without regard to traditional notions of church architecture. It was to be beautiful because of its perfect adaptation to our needs, and not by any conformity to the rules of a remote past. This, then, became our plan: A central audience room, seating perhaps one-half more than our usual hearing. Opening out from it to the right and the left were our parlors, with folding doors in such a way that all the space could be occupied with an unusually full audience, making in all seating capacity about two and a half times the ordinary demand. At the left, the sunny side, we put in the Sunday-school, with its library. Here we located the pastor's study. Over the right hand parlor we had a chamber fitted up with kitchen furniture and a dumb waiter.

Thus we studied out our plan; not hastily, but with much care and deliberation; and then we took it to a capable architect (for we wanted the best talent put into our building, and did not for a moment think of trusting the judgment of an ordinary builder to put it up by haphazard and guess work), and told him to avoid all unnecessary expense, but to give us a neat, tasty and attractive place of meeting, according to modern ideas. This he did; gave us a full set of drawings, elevations, outlines, specifications, everything necessary to the builder's complete work. For this work and the superintending of the building we paid fifty dollars, and thought it money well expended. It was easy to recognize the immense value of such professional training in securing us an honest, square building.

Upon these plans we advertised for proposals; and having accepted one from a responsible and honest builder, we were prepared to go before the full congregation and ask their assistance. The appeal for funds with which to build was based not upon any sentiments of generosity and readiness to give, but upon broad principles of duty and justice. The people were reminded that in building a new church consecrated to the liberal faith, in opening their hearts and hands, they were simply returning what they had received from the world, and they were urged to mark their appreciation of duty to one another, to the world and the heavenly Father. No church debt was to be incurred; no long succession of fairs and festivals, grab-bags and church lotteries must be permitted to mar the good name of the church. The response was immediate and generous. The amount

asked for was at once subscribed, and the building of the church secured.

It was long a question whether we should have stained-glass or plain, clear windows. The painted paper used as a substitute we voted an abomination. Finally we decided that the most home-like and tasty windows would be plain glass, inside blinds, lambrequins and creamy-lace curtains. The walls were to be hard-finished and tinted in neutral colors easy to the eye and pleasing to the artistic sense. The woodwork of the church was finished in the natural wood; and the rich and polished surface of the hardwood trimming was more beautiful than any paint could possibly be. Instead of pews we used easy arm chairs, giving plenty of room to each; and allowing but few more chairs than the congregation, we always had a full house (our chairs were kept in the parlors—more than what we reasonably expected to use at any one time). A great gain to fit our seating to the variation of the attendance! A very great gain to have the church always full! The furnishing of the church was in warm colors; a Lowell carpet in small pattern, two shades of red; pulpit furniture to match; bright colors everywhere; choice pictures on the walls; a curtain back of the minister, with bright overhangings and a dark background, against which the preacher was clearly defined; a thoroughly homelike, glad and cheerful place. And all this for less than $3,000. It could have been built after the old style for less than $2,000. But our people said they wanted to have a home of which they would not feel ashamed; one that harmonized with their own homes, and which in after years would not be a silent reproach to their parsimony and niggardly meanness; and so the church was built, paid for and dedicated free of debt; a "thing of beauty and a joy forever." There was not a dollar foolishly expended, not a particle of empty ornamentation; everything had an idea, and moved to a purpose.

—*The Universalist.*

When Dean Stanley came to America, he said, whatever else he missed, he wished to visit the grave of Dr. Channing.

THE CITY OF THE LIVING.

In a long vanished age whose varied story
No record has to-day—
So long ago expired its grief and glory—
There flourished, far away,

In a broad realm whose beauty passed all measure,
A city fair and wide,
Wherein the dwellers lived in peace and pleasure,
And never any died.

Disease and pain and death, those stern marauders
Which mar our world's fair face,
Never encroached upon the pleasant borders
Of that fair dwelling place.

No fear of parting and no dread of dying
Could ever enter there;
No mourning for the lost, no anguished crying,
Made any face less fair.

Without the city's walls Death reigned as ever,
And graves rose side by side;
Within the dwellers laughed at his endeavor,
And never any died.

Oh! happiest of all Earth's favored places!
O bliss! to dwell therein!
To live in the sweet light of loving faces
And fear no grave between!

To feel no death-damp, gathering cold and colder,
Disputing life's warm truth—
To live on, never lowlier or older,
Radiant in deathless youth!

And hurrying from the world's remotest quarters,
A tide of pilgrims flowed
Across broad plains and over mighty waters
To find that blest abode,

Where never death should come between and sever
Them from their loved apart—
Where they might work, and win, and live forever
Still holding heart to heart.

And so they lived, in happiness and pleasure,
And grew in power and pride,
And did great deeds, and laid up stores of treasure,
And never any died.

And many years rolled on and saw them striving
With unabated breath;
And other years still found and left them living,
And gave no hope of death.

Yet listen, hapless soul, whom angels pity,
Craving a boon like this—
Mark how the dwellers in that wondrous city
Grew weary of their bliss.

One and another who had been concealing
The pain of life's long thrall,

Forsook their pleasant places and came stealing
Outside the city wall.

Craving, with wish that brooked no more denying,
So long had it been crossed,
The blessed possibility of dying—
The treasure they had lost.

Daily the current of rest-seeking mortals
Swelled to a broader tide,
Till none were left within the city's portals,
And graves grew green outside.

Would it be worth the having or the giving—
The boon of endless breath?
Ah, for the weariness that comes of living
There is no cure but death!—

Ours were indeed a fate deserving pity,
Were that sweet rest denied;
And few, methinks, would care to find the city
Where never any died.

Selected.

[Can any reader supply the author's name?—Eds. U.]

TOO SUBTLE FOR PEN OR PRINT

Much of life cannot be said or sung or written. Though of the making of books there is no end, yet there is but little of a child's sparkling eyes, sporting hands, throbbing bosom—sparkling, sporting, throbbing within the arms of a fatherly, motherly Providence that can be made into a book. There is little of a good man's rest in the embrace of integrity, of truth and of God that can be sent to the press. Canst thou draw out of a little girl's mind with hook or pen the grief that is there because of her doll all broken and spoiled? The small leviathian of pain must swim there alone, unseen, in his native sea. Thou canst not draw out with a *line.* Sorrow is very deep. It does not rise to the level of writing-tablets. No one knows his own distress but himself and the searching, all-knowing Spirit. Can mother, or motherly aunt apprehend a dispatch in the mail-bag? or her little man's satisfaction at putting on his first manly suit,—with a pocket in it? Many a joy flies high upward towards its source and is too buoyant to come down and inscribe itself. The risen consciousness, risen from beneath the incubus of heedlessness and sin; time not used, and the great gift thrown away; then the bud and growth of a tender repentance and the turning to one's self and the God of the penitent,—these will not embark on printer's ink and there ride before our eyes.

W. M. Bicknell.

TO MY FRIEND.

How many things, do you think, must go,
Toward making a friendship good and true?
First, character, taking years to grow;
Trust, be the friendship old or new;
With sympathy, born of mind and heart:
My friend,—I find these all in you.

Juniata Stafford.

AN HONORARY MEMBER.

Edward Everett Hale, of Boston, has been elected an honorary member of the Vassar Class of '86, and has accepted the election. He is the first honorary member of any class at Vassar, and as such identifies himself with the graduates of 1886, and promises to be with them at their reunions and to be one with them on all occasions where his other duties in Boston will permit. The accession of Mr. Hale to Vassar's already long list of friends is calculated to promote her influence throughout the New England States, in some parts of which there seems to have existed a feeling of jealousy toward her.—*Independent.*

COMMENCEMENT AND SEMI-CENTENNIAL AT MEADVILLE.

The first half of June was a time of crowded interest to the Unitarians of Meadville. First came the Commencement of the Theological School, with its preceding two weeks of lectures, by Rev. W. P. Tilden, of Boston, and the junior editor of the Unitarian, both series attended by many persons outside of the school, and then the semi-centennial celebration of the dedication of the Meadville church,—all this besides the examinations in the school, a delightful reception for the students at Professor Barber's, the entertainment of a considerable number of visitors, etc.

Mr. Tilden delivered eight lectures, packed with ripest wisdom, fine humor and the deepest religiousness, on the practical work of the preacher and pastor. Mr. Sunderland gave five on some of the great charity, crime and labor problems of Social Science.

Three days were devoted to examinations of the various classes of the school on the studies of the year, Rev. Rush R. Shippen, of Washington, Mr. Tilden, Mr. Cutter, of Buffalo, and Mr. Sunderland acting as Examining Committee. The examiners were all much pleased with the evidences shown of the careful, thorough and stimulating work done in the school.

On Sunday, June 13, Mr. Sunderland preached at the church in the morning and Mr. Tilden gave the sermon to the graduating class in the evening.

On Wednesday evening, the 16th, occurred the semi-centennial Celebration. At 5 o'clock a large company gathered in the chapel for a social hour and supper. At seven all repaired

to the church where Rev. R. R. Shippen gave an extended and exceedingly interesting historical address, recounting the history of Meadville, the church and the theological school up to the present time. This was followed by other addresses of nearly or quite equal interest from Mr. Alfred Huidekoper, President Livermore, Rev. G. W. Cutter, of Buffalo, Mr. Joseph Shippen, of Chicago, and Mr. Tilden, and the reading of a considerable number of letters from former pastors of the church, professors in the Theological School, and others, by Professor Barber. The hymns and anthems sung were those which had been used fifty years before at the dedication of the church.

Altogether the Celebration was a most enjoyable and memorable one. We shall be sorry if the papers and addresses are not published in pamphlet form, to send to friends at a distance, and for permanent preservation.

On Thursday morning came the graduation exercises of the school. Five young men read papers and received their diplomas, viz.: J. B. Frost, L. M. Mason, Frank L. Phalen, Nicolai Schultz, and W. F. Moore. Two original hymns were sung on the occasion, written by Mr. Phalen and Mr. Tilden. The exercises closed with an address from Rev. Brooke Herford, of Boston.

Of the five young men going out from the school, two, Mr. Phalen and Mr. Mason, have already received calls from churches, and accepted the same, the former to Wilton, N. H., and the latter to Union City, Pa., to settle with a society which he himself, with a little aid from his fellow students, has built up during the past year. On Thursday evening President Livermore, Professor Barber, Rev. R. R. Shippen and Mr. Cutter went over to Union City (thirty miles away), and fittingly closed the Commencement day by ordaining Mr. Mason.

We are glad to learn that the prospect now is for a considerable increase in the number of students at Meadville next year.

SOME QUESTIONS ANSWERED.

A correspondent desires us to answer in the *Unitarian* the following questions:

1. Are the common church ordinances of baptism and the Lord's supper observed by any Unitarian Societies? And to what extent?

2. Do Unitarian churches generally hold weekly prayer meetings?

3. Is the "Church of the Messiah", in St. Louis, a Unitarian Society? If so, what is the explanation of the statements in the June number of *The Unitarian*, that they admitted fifteen members "to the communion of church membership, on profession of Christian faith", and the confirmation class", and "six children were baptized".

To these questions we gladly reply.

1. There is no uniformity among Unitarian churches as to the observance of the Lord's Supper and Baptism, but both are observed by many of our societies. The meaning we attach to them, however, is in important respects different from that given them in other churches, just as our thought of religion in many other matters is different from theirs. To us the baptism of a child is not anything which confers any supernatural sanctity or favor of God upon the child; it is simply an act of public *dedication* or *consecration* of the child to religion,—that is, to truth and goodness; it is a way of saying by the parents through the minister, "God has given us this child, a very precious gift; we earnestly desire that his life shall be true and worthy—in harmony with the things that the church stands for. So, here we bring him to say this—to say it in this most sacred place, and before God and the church, and to invoke aid, human and Divine, in the discharge of the great responsibility that comes to us with this child." This is essentially what baptism means to us as Unitarians. And with this meaning it seems to us rational and helpful.

The Lord's supper to us is a *commemorative* service, not at all a sign or symbol of a vicarious atonement, or blood-purchased redemption. We commemorate our own birthdays; we commemorate great events in history; we commemorate great and noble men. Why then should we not commemorate the sublime life and the martyr death of Jesus, the world's greatest religious teacher, the founder of our Christianity? This we do, in this supper or communion service. Jesus himself said, "This do in *remembrance* of me." Thus, in the spirit of his words, we observe the service as one of remembrance, of honor, of love, of reflection upon his character and teachings, of communion with that Divine Spirit which so pre-eminently guided and inspired his life, and which waits ever to guide and inspire ours. This is the natural meaning of the Lord's supper, and we believe it is also the original, historic meaning of it. Given this meaning, we think the observance of the supper at once becomes something rational, beautiful, valuable.

Answers to the two remaining questions we must defer to our next number for want of space.

LITERATURE.

THE STORY OF CHALDEA.—("The Story of the Nations" Series). By Z. A. Ragozin. G. P. PUTNAM'S SONS, New York. S. A. MAXWELL & Co., Chicago. Pp. 380. Price, $1.50.

This book forms a good introduction to the study of ancient history, for it is in Chaldea rather than anywhere else that we find the true cradle of the ancient world. As a mere story this volume is not so interesting as that on Greece (of the same series), which we noticed last month; this partly because we know so much less about the Chaldeans than about the Greeks, and partly because the Greeks were so exceptionally gifted and interesting a people. However, the present possesses features of interest that the other did not. It contains more that is new; it introduces us to a civilization farther removed from our own, and into

the midst of men and women whose lives, if somewhat level and monotonous, like the great plains which they inhabited, were yet human, earnest, pathetic, in their own way interesting. The first 115 pages of the volume are devoted to an introduction which gives the best brief account we have seen of the wonderful archeological discoveries of Botta, Layard and others, which have restored to the world in so unexpected a manner this well-nigh forgotten people and civilization. The remaining 265 pages give us the history of Chaldea so far as it is known, together with much that is legendary, mythical and suppositious. The work shows evidence of care in its preparation; it contains some 80 instructive illustrations, and two good maps; its style of composition is clear and fresh; to all interested in the marvellous and many-voiced story of the world's past it can hardly fail to prove an instructive and delightful book.

THE STORY OF THE JEWS. — ("The Story of the Nations" Series). By Prof. James K. Hosmer, of Washington University, St. Louis. G. P. Putnam's Sons, New York. A. C. McClurg & Co., Chicago. Pp. 380. With maps and illustrations. Price $1.50.

Here we have a story indeed! Or is it a drama? or an epic with Israel, God's chosen, as the hero? Clearly, the world has produced no other so remarkable a race as the Jews—considering, we mean, the length of time that race has been in existence, its varied history, its tenacity of individuality, and its great influence on the world's progress and destiny.

The story, as the author tells it, begins with "The Morning Time in Palestine", four thousand or more years ago, when the Semite shepherds kept their flocks on the not yet "sacred" hills of Judea and Galilee, and sketches rapidly and graphically the rise of the Jewish nation proper, and the leading events of its history in Old Testament times, the captivity to Babylon, the heroic career of the Maccabees, the life and work of Jesus, the destruction of Jerusalem by Titus, the dispersion of the "remnant" over the earth, the origin of the Talmud, the persecutions endured in many lands; "The Holocausts in Spain;" "The Bloody Hand in Germany;" "The Frown and the Curse in England;" "The Breaking of the Chain;" "The Money Kings;" "Sir Moses Montefiore;" "Hebrew Statesmen;" Hebrew musicians and writers; "Our Hebrew Contemporaries."

A chance here, surely, for a story, long, varied, rich in incident, rich in lessons, tragic, inspiring, pathetic, all combined! And under Professor Hosmer's skillful hand the book is just that, ALL that.

THE OLDEN TIME SERIES—NEW ENGLAND SUNDAY. By Henry M. Brooks. Ticknor & Co., Boston. S. A. Maxwell & Co., Chicago. 16mo. Price 50 cents.

This is the third of "The Olden Time Series", gleanings from old newspapers of Boston and Salem, Mass., prepared by Henry M. Brooks. It contains many curious reminiscences of the olden times, giving interesting instances of the rigid New England observance of the sabbath, when not to be a church goer was to put one's self in a class with thieves and robbers.

These selections on the Sunday question will be interesting to all, especially to those who are curious to know what views were held and enforced in New England on this subject in the olden time, as well as to those who mourn over the falling off of attendance at public worship at the present day.

The Christian Reformer (The English "Unitarian Review") for June comes to us with the following table of contents: "Evolution and the Existence of Satan", by Rev. C. C. Coe; "The Founders of Non-Conformity in Leeds", by Prof. J. Estlin Carpenter; "Elementary Education: its Defects and their Remedies", by J. Mark Wilks; "Human Automatism and Free Will", by Dr. W. B. Carpenter; Notes and Notices of Books, and Ecclesiastical Notes.

In the death of Edwin P. Whipple, of Boston, we lose a distinguished writer—perhaps, taken on the whole, the fairest, broadest, best literary critic the country has yet produced.

The Christian at Work says: "The people of the United States use 150,000,000 steel pens annually. A large number of them are employed in writing novels by Hugh Conway."

No periodical that comes to our table do we read with greater interest or profit than E. E. Hale's monthly magazine of practical philanthropy, *Lend a Hand*. It is emphatically a record of Christianity put into practice.

Perhaps the article of most general interest in the July *Atlantic Monthly* is Oliver Wendell Holmes' "New Portfolio," with which the number opens. It is the first of a series written, or to be written, to contrast the Europe of today, which Dr. Holmes is visiting, with that which he saw for the first time fifty years ago.

In the July number of *The Forum* Bishop Spalding discusses the questior, "Are we in danger of revolution?" Professor Adams, "Shall we muzzle the Anarchists?" and President Seelye, "Should the State teach religion?"

At last the Sunday-school singing book which Rev. C. W. Wendte has for some time had in preparation, is announced as ready. It is called "The Carol," and contains over two hundred hymns, carols, chorals, anthems, etc. The publishers are the John Church Company, Cincinnati and New York. Price 35 cents, or $3 a hundred.

The portrait which Mr. Froude has given us of Carlyle is to be greatly modified, and for the better, if we are to judge from an article by Charles Eliot Norton in the July number of the *New Princeton Review*.

One of the interesting things brought out in the historical address of Rev. Rush R.

Shippen at the late semi-centennial in Meadville, was the fact that Professor Huidekoper has sent out in all, through the aid of the Brooks fund, more than 60,000 volumes of Unitarian literature, mainly to orthodox clergymen.

A new edition, thoroughly revised, of *A Dictionary of Boston*, by Edwin M. Bacon, with an introduction by George E. Ellis, D. D., has been issued by Messrs. Houghton, Mifflin & Co. This book contains in compact form information upon every essential point regarding Boston's present condition, its literary, historical, religious, charitable, and social institutions and organizations; its system of public schools and other educational establishments; its commercial, financial and manufacturing corporations; its newspapers, magazines, and publishing interests; its steam and horse railroads; its harbor, and, in fact, every feature that imparts an individuality to the city and stimulates its industries. It is copiously illustrated.

NEWS FROM THE FIELD.

The address of Rev. C. W. Wendte, secretary of the American Unitarian Association for the Pacific coast, will hereafter be San Francisco.

Let our readers not forget the Unitarian grove meeting at Weirs, N. H., beginning July 25, and continuing nine days. We are sorry that this meeting and that of the Lakewood (Chautauqua) Summer School of the New Theology (mentioned on another page) come at the same time.

The senior editor of the UNITARIAN sails for England July 1, to be gone five weeks.

Boston.—Dr. James Freeman Clarke and family have just gone for the summer to their cottage at Magnolia.

—Rev. S. W. Bush and wife will pass the summer at Needham.

—Rev. Brooke Herford has purchased a summer home at Wayland, and removed his family there.

—The new Unitarian building, 25 Beacon street, is at last finished and occupied. Appropriate opening services were held in the Channing Hall on Thursday evening, June 24. The address of the American Unitarian Association and the Unitarian Sunday School Society will hereafter be at the new place.

—In the death (June 6) of Rev. Samuel K. Lothrop, D. D., of this city, we lose a man who for two generations has been one of the best known and most honored leaders of Unitarianism in this country. He was born in Utica, N. Y., on October 13, 1804. At the age of twenty-one he was graduated from Harvard College, and four years later he was ordained to the Christian ministry at Dover, N. H. In June, 1834, he became the pastor of the old Brattle Square Church in Boston, and remained in charge of the society as its pastor until its dissolution in 1876. During his pastorate the old historic meeting-house of the society was demolished, and the new edifice, now the property of the First Baptist Church, was erected. This was completed and dedicated in 1873. In the year 1852 Dr. Lothrop received the degree of doctor of divinity from Harvard College. During his long pastorate he greatly endeared himself to his people, and to many who did not sit under his ministry. For several years he was president of the American Unitarian Association.

Chicago.—The senior editor of the UNITARIAN made a flying visit here June 14 and 15, to assist at the funeral of a former parishioner.

—On June 20 Dr. E. E. Hale preached in Chicago—in the morning for Prof. Swing in Central Music Hall, and in the evening for Mr. Jones in the hall where the All Souls Society worships. On Monday he went with a few others to Pullman, to make a study of that model industrial community.

—On the last two Sundays of June the pulpit of the Church of the Messiah was occupied by Rev. J. T. Bixby of Ann Arbor, Mich., and Mr. Sunderland.

—Prof. Swing has been preaching on "The Unitarian Controversy in the West", and expressing profound solicitude that Unitarianism should adopt and maintain an unequivocal Christian position.

—Rev. J. R. Effinger, the new secretary of the Western Conference, and Rev. Mary H. Graves, the new secretary of the Women's Conference, have both entered upon their duties and may be found at the Unitarian rooms, 175 Dearborn street.

—Dr. Thomas Society (the People's Church) has presented him with a purse of $1,000, to pay his expenses to Europe for a summer's rest.

Algona, Iowa.—The minister here, Rev. Ida C. Hultin, preached on Sunday, June 20, for the Unitarian society in Des Moines. The work in Algona has prospered well during the past year, a large study class, under the leader of the minister, being one of its interesting features.

Dakota City, Neb.—This little city is a flourishing county seat a few miles from Sioux City, across "The Big Muddy", in Nebraska. Some friends there made arrangements for Rev. Mary A. Safford, of Sioux City, to preach on Sunday, June 13. The Lutheran church was kindly granted for the service. The church is pleasantly situated in a grove of trees. The day was perfect. The prairie around the church gave forth delightful incense from the many wild roses that starred the grass. The congregation was large, made up of representatives of all denominations. The service and the sermon took all into the glad heights of true religion, so that all felt that they had been "up into the mount".

Humboldt, Iowa.—The Unitarian society and the Congregational society held a

joint memorial service in honor of the dead "boys in blue", in the Unitarian church, on Sunday, May 30. A large congregation was present, 435 being seated and all standing room occupied. Rev. Marion Murdock, pastor of the Unitarian society, and Rev. E. Carr, pastor of the Congregational society, made addresses.

Jamestown, N.Y.—Dr. Townsend, pastor of the Independent Congregationalist Church, still draws great audiences to the Opera House to hear him both morning and evening. The Jamestown *Sunday Sun* publishes one of his sermons each week. Recently the proprietors of the *Sun* have published a volume of his sermons, entitled "The New Theology", which is having a large sale through that section of the country.

Louisville, Ky.—The evening of June 19, the Ladies' Aid Society of the Unitarian Church had a very unique and interesting garden party, called a "cobweb" party, at the residence and grounds of Mr. J. L. Danforth.

Madison, Wis.—The interesting exercises of the Wisconsin Conference, held in the new Unitarian church at Madison, closed with a sermon in Norwegian by Rev. Kristofer Janson, of Minneapolis. Besides a few Americans there was a large attendance of Scandivavians, among them about twenty students of the state university, in Prof. Olson's department of Norse. The audience was greatly interested in Mr. Janson's discourse. At the close many lingered to shake hands and express words of assent and congratulation, and arrangements were immediately made for him to address the students at the university the next morning on the life and works of Bjornson.

Manly, Iowa.—Excellent meetings here in the school-house on morning and evening of May 30. Preaching by Rev. O. Clute. Some fast friends drove from Mason City and Rock Falls, ten miles away. The Manly people are much in earnest.

Michigan City, Ind.—Rev. A. G. Jennings lately addressed the convicts in the Northern Indiana state prison here. Since that he has been appointed a member of a committee to assist prisoners after they leave the institution.

New York.—A new church, called the Unity Congregational Society of the City of New York, was organized in March last, in the northern part of the city, at 128th street. It was formed to take the place of the old Fourth Unitarian Society. The property of the old society, consisting of a pipe organ, a piano and church furniture, will be transferred to the new body, which has leased the old chapel for temporary use. This movement is not simply a reorganization of the old church, but essentially a new movement, under new management and with a large number of new people supporting it. It was organized under the supervision of a committee consisting of Rev. Theodore C. Williams, Rev. Grindall Reynolds, R. L. Richardson and John Harsen Rhoades, appointed by a conference of Unitarians from the New York and Brooklyn churches. The prospect of success is very hopeful. A unanimous call has been extended to Rev. H. Price Collier, of Hingham, Mass., but it is not yet known whether he will accept.

Northampton, Mass.—On June 13, Rev. E. E. Hale, D. D., preached to a large audience in the Unitarian church. (It was in this church that he preached the first sermon of his ministry, and at that time supplied the pulpit for a few months.) In the afternoon he preached in the orthodox church at Westhampton, to the society of which his grandfather, Rev. Enoch Hale, was the first pastor. The pastor, Rev. Mr. Todd, assisted in the service.

Northwood, Iowa.—On Monday evening, May 31, the minister at large for the State preached here in the court-house.

Oil City, Pa.—Students from the Meadville Theological School have gathered together a little company of liberal people here to whom they have been preaching most of the time for a year past. Prof. Barber preached here June 13.

Philadelphia.—The First Unitarian Church has just closed its doors for nearly three months. After July 4th, the Germantown church will close until September 5th. Many think these long suspensions of service are to be regretted, and for more reasons than one; though in some cases they seem necessary.

—A much needed vacation trip abroad has been tendered Rev. Charles G. Ames.

—Rev. Joseph May spends his summer at his cottage at York Harbor, where it is hoped the soft breezes will bring to him the health and strength that of late have failed him.

—The Ladies' Auxiliary held its last meeting of the summer on June 3d, with the Wilmington Branch.

—Arrangements have been made with the J. B. Lippincott Co. to keep on sale a full line of Unitarian literature, which it is believed will be a great help to our cause in Philadelphia and vicinity.

Rock Falls, Iowa.—Some families of English Unitarians moved to this beautiful farming section in Cerro Gordo county many years ago. In their new home they knew of Unitarian organizations only by reports from afar. Some of them heard of a Unitarian meeting to be held in Manly, and drove across the prairies to attend it. They invited the preacher, Rev. O. Clute, to visit them, and he went on Thursday evening, June 3. Though the Unitarian friends had worked loyally for many years for the only church in town, that church was refused them even for one evening. But they obtained an unused room, improvised seats, drilled a choir, invited everybody and

had a most enthusiastic meeting. They expect more meetings soon.

Sioux City, Iowa.—On June 10 the Unity club closed a successful year's work, under the presidency of Mr. A. L. Hudson, with a supper in the church parlors, to which all members of the club were invited. The viands were most tempting, and the speeches after supper were as full of wit and wisdom as though they had been made at the annual festival in Boston. Those who had not joined the club are in the dumps because they lost so many good things, and there is prospect of a large increase of membership at the opening in the fall.

—Under the presidency of Wm. Stevens a Band of Mercy of more than 100 members was recently organized here. Its object is to protect children and animals from cruelty, and to train up the young to thoughts and habits of mercy.

—On Sunday evening, June 20, Miss Margaret Vaupel, of Humboldt, Iowa, preached in the Unitarian church in the German language to a large congregation of Germans and others. Miss Vaupel is an easy, fluent speaker, has perfect command of the German tongue, and gave much pleasure to her hearers. The next evening Mrs. A. R. Groniger had a reception of German friends in honor of Miss Vaupel.

Spring Dale Iowa.—By invitation of some earnest friends here Rev. Mr. Clute visited this place on Monday, June 7. It is a quiet village, of one long street, surrounded by beautiful fields. Preaching was in the evening, from the piazza of Mr. Edward Bye. Planks on boxes made good seats for a part and the rest found standing room. Some old campaign torches shone for the preaching as well as once for the processions. Friendly lanterns cast a rather dim gleam on the preacher's bible. Carriages and wagons filled with attentive listeners lined the street. The meeting seemed to give much pleasure to many and the preacher had hearty invitations to "come again soon".

St. Louis, Mo.—The many friends of Dr. Eliot, in all parts of the country, will regret to learn that the condition of his health has caused him to tender his resignation as Chancellor of the Washington University. The Board of Directors, however, has declined to accept it, at least for the present, hoping that a summer of rest will restore him to health and strength. He has already gone East, to spend two weeks with friends on Staten Island, N. Y., and then the rest of the warm season at Bethlehem, N. H.

—The pulpit of the Church of the Messiah was occupied on June 20, by Rev. Joseph H. Foy, liberal Episcopalian—Mr. Snyder being away to find a place of summer abode for himself and family.

Warren, Ill.—The little nucleus of Unitarians here have resolved to have services at least once a month for the next six months, and have engaged the services of Mr. Effinger, the new secretary of the Western Conference.

West Liberty, Iowa.—Meetings were held in this new field May 23 and June 6 by Mr. Clute. Our word reaches here an influential part of the community.

Wilmington, Del.—Rev. M. J. Savage lectured here recently on "Laughter in Earnest."

WHAT SHALL I DO TO BE SAVED?

A certain lawyer, (thus the records say),
Tempting the Lord, whom so he would betray,
Stood up and said, "Master, what shall I do
Eternal life to inherit?" Jesus knew
The subtle purpose, yet his answer came
Earnest and calm, without reproach or blame.

This question, ever new and ever old,
Humanity repeats, and still we hold
To Jesus's answer—"Who would ever live,
Must love his neighbor, and to God must give
The strength of his affection, heart and mind
And soul, that so eternal life he find."

"Love God!" the unexhausted source is He
Of life and love. There flows from Him to thee
An influence that all thy soul shall fill
With power to read aright and work His will.
Thus only shall thy freedom be secure,
And thine eternal heritage endure.

Love God! The tiny babe who scarcely knows
Its mother, nestles close in sweet repose
Upon her breast. We cannot comprehend
Him whom we call Creator, Father, Friend!
Yet rest content, believing, since we must,
In love divine, which we instinctive trust.

"Love thou thy neighbor as thyself!" "Who then",
One asks, "is he?" While in the homes of men
Sit pain and want, and vice that wears the mask
Of innocence, canst thou this question ask?
Of every race and clime, of every creed,
Thy neighbor's claims must thou not fail to heed.

When he of old who by the road-side lay
Saw two pass by and turn another way,
What thought he of their boasted godliness?
The third who stooped to aid him in distress
Samaritan might be—a hated name!
Yet disregarded not a stranger's claim.

Ye who would seek eternal life to win,
To make life worth the living, now begin;
With all your heart and soul and strength and mind,
Love God and man, until at length ye find
The mighty law of love can ne'er deceive—
As freely as ye give shall ye receive!

CHARLOTTE C. ELIOT.

CALENDAR FOR JULY.

A Thought Gem for Every Day.

(Selected from Robert Browning by Mrs. E. E. Marean.)

1. Th. God's in his heaven,
All's right with the world.

2. F. O world, as God has made it, all is beauty,
And knowing this is love and love is duty.

3. S. This world's no blot for us
Nor blank,—it means intensely and means good.

4. S. I reach into the dark,
Feel what I cannot see, and still faith stands.

5. M. Man's work is to labor and leaven,
As best he may, earth here with heaven.

6. T. I count life just a stuff
To try the soul's strength on, educe the man.
Who keeps one end in view makes all things serve.

7. W. Life is probation and this earth no goal
But starting-point of man.

8. Th. My business is not to remake myself,
But make the absolute best of what God made.

9. F. Were knowledge all your faculty, then God
Must be ignored; Love gains him at first leap.

10. S. Knowledge and power have rights,
But ignorance and weakness have rights too.

18. S. I trust in God; the Right shall be the Right,
And other than the Wrong, while He endures.

12. M. With truth and purity go other gifts,
All gifts come clustering to that.

13. T. Is it for nothing we grow old and weak,
We, whom God loves? When pain ends, gain ends too.

14. W. Weakness never needs be falseness; truth is truth in each degree,
Thunder-pealed by God to nature, whispered by my soul to me.

15. Th. Imperfection means perfection hid,
Reserved in part, to grace the aftertime.

16. F. God's gift was that man should conceive of truth,
And yearn to gain it, catching at mistake
As midway help ere he reach fact indeed.

17. S. A man's reach should exceed his grasp,
Or what's a heaven for?

11. S. Why ever make man's good distinct from God's,
Or finding they are one, why dare mistrust?

19. M. I see my way as birds their trackless way—
God guides me and the bird.

20. T. The aim, if reached or not, makes great the life.

21. W. It was a thief said the last kind word to Christ;
Christ took the kindness and forgave the theft.

22. Th. What I aspired to be,
And was not, comforts me.

23. F. The moral sense grows but by exercise.

24. S. This is death and the sole death,
When a man's loss comes to him from his gain.

25. S. All that is at all,
Lasts ever past recall;
Earth changes, but thy soul and God stand sure.

26. M. The gain of earth must be heaven's gain too.

27. T. Endeavor to be good, and better still,
And best: success is naught, endeavor's all.

28. W. When the eve has its last streak,
The night has its first star.

29. Th. He who stoops lowest may find most.

30. F. Truth is in thing, not word,
Meaning, not manner.

31. S. What began best, can't end worst,
Nor what God blessed once prove accrust.

JOTTINGS.

There are 6,377,000 Jews in the world, 300,000 of whom are in America.

There are thirty Egyptian obelisks at the present time scattered over Europe.

It is not the things we do *for* our children that make them love us most, but the things we do *with* them.

Dr. Newman Hall has nineteen Sunday schools in connection with his church in London, in which there are 5,600 pupils.

Prof. George Gross, M. D., of Washington, offers to give land and funds to found a medical college for women in Washington.

The National Council of the Congregational churches of the United States will hold its sixth triennial session in Chicago on October 13.

"That things are not so ill with you and me as might have b_on is half owing to the number who have lived faithfully a hidden life, and rest in unvisited tombs."—*George Eliot.*

The Church of England Temperance Society reports 735,000 members. The Total Abstinence Section of the Society gained 77,000 members the past year. It has 90,000 members in Ireland.

Life is a mission. Every other definition of it is false, and leads all who accept it astray. Religion, science, philosophy, though still at variance upon many points, all agree in this—that every existence is an aim.—*Mazzini.*

A Chinese mob at Kwai Penk has assaulted a missionary family, put them to flight and destroyed their property, which only proves that we live in glass houses. The mob at Kwai Penk was a better mob than the mob at Rock Springs; for they took no life.

The New York City branch of the White Cross Army now numbers seven hundred, and during the year just closed they distributed 15,000 copies of a circular explaining their objects, and 10,000 pledges. The year's expenses were less than one hundred dollars.

The Chicago Sunday *Times* lately devoted one entire page to an enumeration of the various philanthropic associations, literary clubs, etc., carried on by the women of Chicago, and a brief description of the work done by these societies. It is a noble summary.

Vanity Fair has published a clever cartoon of Dr. Holmes, by Ward, with a good-naturedly satirical and brief biography, concluding that on the whole "as a society lion he is a great success; though a Bostonian he is not a prig; though a brilliant talker he can listen, and though seventy-seven, he is still a very young man."

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, Scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves, who dare not be
In the right with two or three.
—*Lowell.*

Our United Presbyterian friends seem to be settling their difficulties on the instrumental music question, the majority insisting upon the position taken last year in favor of optional use of instrumental music in the churches. This year the vote was 139 to 57. The old resolution of last year, denying home mission funds to any church using the "kist o' whustles," was voted down by a two-thirds majority.

A story is told of a clergyman who met a member of his congregation who was given to drink. He said: "Now, Jones, you know drink is your enemy; why not give it up?" "But, sir", said the man, "are we not told to love our enemies?" The clergyman was at first a little taken back by this form of argument, which he had never heard before. A momentary pause, however, and he was equal to the occasion. "Jones", said he, "it is one thing to love your enemies, but quite another to swallow them!"

HEAVENLY VOICE.—Why hast thou been absent from My house so long? I have missed thee for more than two months.

WORSHIPPER.—Lord, I assure Thee I have attended church all these weeks most punctually, and attended every part of the service.

HEAVENLY VOICE.—Thy body was in the tabernacle, true, but thy spirit I saw in the bank transacting business with a number of brokers, or in a steam yacht going out on a holiday excursion, or elsewhere pursuing gold or pleasure. If thy spirit is not in the temple thou art not there.—*Keshub Chunder Sen.*

At a recent Sunday-school convention in Brooklyn, N. Y., during a discussion of the subject, "What is being done for the Chinese in Brooklyn", one of the speakers said: "I spend much of my time visiting almshouses and prisons, and the Chinese are not there. Why is it that there is such a strong feeling against them? Race prejudice, and because people are sure that they will not be punished. I despise a Christianity that can see to China, and not see the Chinese next door. I despise a Sunday-school that collects the pennies to send missionaries to China, and lets the boys go home to persecute the Chinamen".

THE ISSUE IN THE WEST.—A Pamphlet (45 pp.) discussing the movement in the West that would make Unitarianism no longer necessarily either Christian or Theistic. By J. T. Sunderland. Price 5 cents. May be obtained from the author, 175 Dearborn street, Chicago.

THE STORY OF RELIGION IN ENGLAND.
By BROOKE HERFORD.

The Right Hon. W. E. Gladstone writes in reference to this book: "I have examined it with interest, and I observe with pleasure the kindly manner in which he —the author—seeks to treat of those from whose opinions he may seriously differ."

"The book is worthy of a cordial welcome, even from those whose point of view is different from that of the writer in some respects, but who share his devotion to that which is great and noble in English Nonconformity."—*Literary World.*

Price, $1. Will be mailed free on enclosing price to the UNITARIAN SUNDAY SCHOOL SOCIETY, 7 Tremont Place, Boston.

THE UNITARIAN REVIEW for July is ready, containing articles as follows:
"On Maccabean Psalms", by Prof. C. H. Toy.
"Henry George on Free Trade", by Rev. R. Heber Newton.
"Theocritus", by William Morton Fullerton.
"Present Aspect of Religion and Theology in Germany, III", by Rev. James T. Bixby.
"The Universal Birthright", by Rev. Alonzo F. Abbott.
"IV. The Prophets", by Rev. S. R. Calthrop.
Also the usual editorial matter, book notices, etc. Price, per year, $3.00; per copy, 3 cents.
Address, The Unitarian Review,
141 Franklin Street,
Boston.

JUST PUBLISHED, MISS ELLIS'S MISSION. By Mary P. W. Smith. With a Portrait of Miss Ellis. Price, in cloth, 50 cents; paper, 25 cents.

A sketch of the life and work of one whom Rev. William C. Gannett has styled "the little mother of the Post-offices Mission.". This simple story of what one feeble woman, working against seemingly insuperable obstacles, was enabled to accomplish by the force of an entire consecration and self-devotion, cannot fail to inspire and enkindle many souls with something of her own spirit.

Sent, postage paid, on receipt of price, by
AMERICAN UNITARIAN ASSOCIATION,
25 Beacon Street, Boston, Mass.

MEADVILLE THEOLOGICAL SCHOOL. Unitarian; educates for the Christian Ministry; gives aid to worthy but indigent students; tuition, books, room-rent, furniture, free to all; no sectarian test required; full course is three years; school year is 38 weeks; school opens September; students admitted later; six professors; library of seventeen thousand volumes; located in a beautiful and healthful city of eight thousand inhabitants.
Apply to Rev. A. A. LIVEMORE, D.D., President,
Meadville, Pennsylvania.

THE AMERICAN UNITARIAN ASSOCIATION, has been for over half a century the principal organ of the missionary activity of the Unitarian Churches of America.

Its purpose is to serve the interests of Christianity as Unitarians understand it. To this end it collects and diffuses religious information. It publishes and distributes books and tracts.

A full discriptive catalogue of the publications of the Association will be mailed free to any address. Clergymen of every denomination will be supplied at a discount of twenty-five per cent.

The Headquarters of the Association are at
25 BEACON STREET, Boston, Mass.

OUR BEST WORDS, A Paper for Church, School, Home and all People. It seeks union in spirit rather than in letter, with Jesus Christ as leader in morals and religion.

Published at Shelbyville, Illinois, every other Saturday. Rev. Jasper L. Douthit, Editor and Publisher. Contributors: Rev. Wm. G. Eliot, D. D., Hon. Geo. D. McCray, Rev. Robert Collyer, Rev. A. P. Putnam, D. D., Rev. A. A. Livermore, D. D., Rev. Henry W. Foote, D. D., and others.

Terms, 75 cents per year, in advance. Reduction on club rates.

BOOKS ILLUSTRATING UNITARIANISM.

Unitarian Affirmations. Cloth, 50 cents. Paper 25 cents.
Seven Lectures:—The Universal and the Special in Christianity, The Bible, God, Jesus Christ, Man, The Church, Heaven and Hell.

W. E. Channing. Life, by W. H. Channing. $1.00. Works (complete, except "The Perfect Life" Sermons). $1.00.

Theodore Parker. Life, by O. B. Frothingham. $2.50. Discourse of Religion. Cloth, $1.50. Paper, $1.00. Lessons of Nature and Man. $1.50. Views of Religion (the new A. U. A. volume). $1.00.

Ralph Waldo Emerson. Works, 11 volumes, each $1.50

Orville Dewey. Works, complete. $1.00.

Ezra Stiles Gannet. Life, by his son, W. C. Gannett. $1.50.

Frederick H. Hedge. Reason in Religion. $1.50. Ways of the Spirit. $1.50.

James Freeman Clarke. Orthodoxy: Its Truths and Errors. $1.25. Essentials and Non-Essentials in Religion. Cloth 50 cents. Paper, 25 cents. Self-culture. $1.50.

Robert Collyer. Nature and Life. 1.50. The Life That Now Is. $1.50.

C. A. Bartol. Radical Problems. $2.00.

John Weiss. The Immortal Life. $1.50.

O. B. Frothingham. The Religion of Humanity. $1.50.

John W. Chadwick. The Faith of Reason. $1.00.

Minot J. Savage. Religion of Evolution. $1.50. Belief in God. $1.00.

H. M. Simmons. The Unending Genesis. Boards, $1.00. Limp, 50 cents.

Positive Aspects of Unitarian Christianity. 50 cents.
Ten Lectures:—God, Prayer, The Moral Law, Man, Salvation, Jesus Christ, The Bible, The Religious Life, The Church, The Future Life.

James Martineau. Endeavors after the Christian Life. $1.00. Hours of Thought on Sacred Things. Two series, each $1.50. Materialism, Theology and Religion. $1.25. Studies of Christianity. $1.25.

Frances Power Cobbe. Religious Duty. $1.50. Duties of Women. Cloth, $1.00. Paper, 25 cents.

J. R. Seeley. Natural Religion. $1.25.

Stopford A. Brooke. Faith and Freedom. $1.50.

The Bible for Learners. "Dutch School" of Criticism, 3 volumes. $6.00.

A Rational View of the Bible. By N. M. Mann. Paper, 50 cents.

What is the Bible? By J. T. Sunderland. $1.00.

The Bible of To-Day. By J. W. Chadwick. $1.50.

Literature and Dogma. By Matthew Arnold. $1.50.

God and the Bible. By Matthew Arnold. $1.50

The Man Jesus. By J. W. Chadwick. $1.00.

Talks About Jesus. By Minot J. Savage. $1.00.

Hebrew Men and Times. By J. H. Allen. $1.50.

Christian History in the Three Great Periods. By J. H. Allen. (1) Early Christianity. (2) The Middle Age. (3) Modern Phases. Each. $1.25.

Our Liberal Movement in Theology. (Unitarianism in New England. etc.) By J. H. Allen. $1.25.

Orthodoxy and Heresy in the Christian Church. (Historic origin of the Orthodox doctrines.) By E. H. Hall. 75 cents.

The Childhood of Religions. By E. Clodd. $1.25.
Ten Great Religions. By James Freeman Clarke
Part I., describing each religion separately. $3.00.
Part II., comparing the religions by subjects. $3.00.

Quiet Hours. A collection of Poems of Nature and Religion. Two series, each $1.00. In one, $1.50.

Sunshine in the Soul. A collection of Poems. Two series, each 50 cents. In one, 75 cents.

Bryant's Poems (Household edition.) $2.00.
Longfellow's Poems " " $2.00.
Whittier's Poems " " $2.00.
Lowell's Poems " " $2.00.
Holmes' Poems " " $2.00.
Emerson's Poem's " " $1.50.

Sursum Corda. Hymns for the Sick and Suffering. $1.25. The last three books compiled by Mrs. M. W. Tileston.

Unity Hymns and Chorals. With tunes. For Church. 35 cents. Per dozen, $3.00

Hymn and Tune Book. For Church. $1.25. With Services, $1.50. In quantities, one-fifth less.

Day Unto Day. Compiled by Mrs. M. L. Bennett. 75 cents.

Daily Praise and Prayer. Compiled by R. R. Shippen. $1.00.

Helps to Devout Living. Compiled by Miss J. Dewey. $1.25.

Aspirations of the World. Compiled by Mrs. L. M. Child. $1.25.

Prayers. By Theodore Parker. $1.00.

***Any book named above sent on receipt of price by THE WESTERN SUNDAY SCHOOL SOCIETY, 175 Dearborn street, Chicago, or, THE AMERICAN UNITARIAN ASSOCIATION, 25 Beacon street, Boston, Mass.

WHAT IS THE BIBLE? By J. T. SUNDERLAND. Second Edition. Price, $1.00.

"We heartily recommend this little volume as an admirable rationalistic account of the organized growth of the Bible, aud the authorship, chronology and character of the books of which it is composed."—*Westminster Review.*

"It is undoubtedly the very best book on this side of the question that has ever been printed iu this country."—*Chicago Times.*

"We know of no treatise in which information so large and various, upon a theme of superlative importance, is made accessible."—*New York Sun.*

"We have nothing but admiration for the spirit of this book."—*Unitarian Review.*

Sent postage paid on receipt of the price named above, by the PUBLISHERS OF THE UNITARIAN, or by the AMERICAN UNITARIAN ASSOCIATION, 25 Beacon Street, Boston.

---

250 UNITARIAN BOOKS BY SUCH AUthors as Channing, Theodore Parker, Freeman Clarke, Robert Collyer, Dr. Hedge, Edward Everett Hale and M. J. Savage are included in our Loan Library. Any book lent for twenty-one days on receipt of 10 cents to pay postage. Unitarian tracts and pamphlets of fifty different kinds given away. Catalogue of books and tracts sent free. Address REV. MARY H. GRAVES, Unitarian Rooms, 175 Dearborn street, Chicago.

THE INQUIRER, a Religious, Political and Literary Newspaper, and Record of Reverent Free Thought. Established 1842. During the whole course of its history it has been identified with the interests of those free churches which, under various names, are bound by no fixed creed, but seek to promote a scientific theology, and the cause of practical righteousness. Terms of subscription—A single copy for 3 months (13 weeks) prepaid, 2s. 6d.; ditto for 6 months, 5s.; ditto for 12 months, 10s. Subscriptions can commence at any time. All payments in respect of the INQUIRER to be made to Mr. WALTER MAWER, Sunday School Association, 37 Norfolk street, Strand, W. C., London.

THE CHRISTIAN LIFE—Any Minister of religion in the United States can have the *Christian Life* newspaper—a Unitarian journal—published in London, weekly, for one dollar per annum. A dollar bill may be mailed. Address Mr. JOHN TOYE, 173 Strand, London.